The Relief Society Magazine

Volume XVIII NOVEMBER, 1931 No. 11

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

Vol. 18 November, 1931 No.

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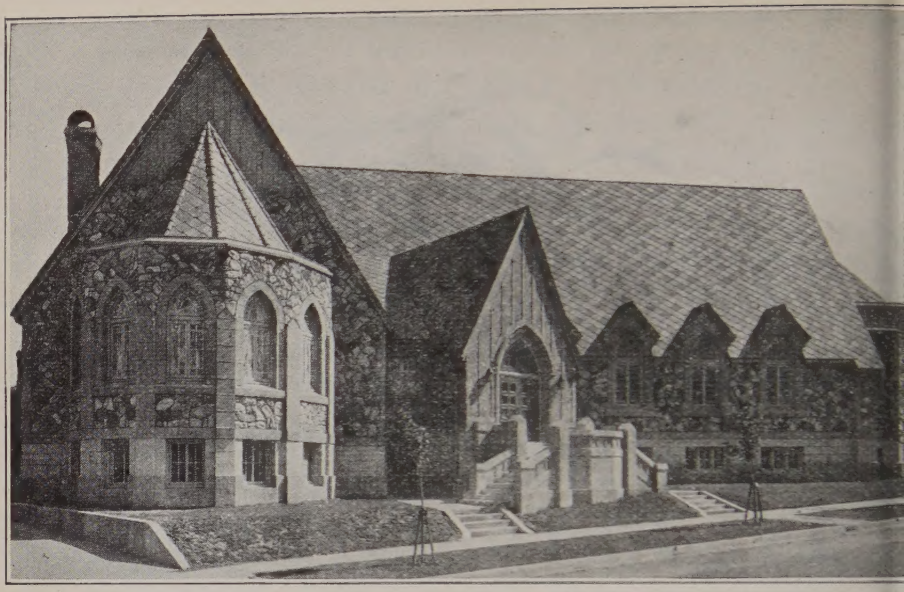

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What Boots It?

What boots it where our lot is cast
If we have friendships that will last,
And love that grips the very Soul
And makes our fragment-interests whole
A melting pot, where we may throw
The ice of life and feel the glow,
Of Spirit long away, and know,
That Joy of life out-weighs the woe?

What boots it if from cherished dream
We wake and find it but a seem?
If still the waking brings a day,
Of work and worship and of play,
And effort brings a recompense
Of Satisfaction of *Cents*
Sufficient to sustain our flight
With dream land never out of sight?

—*George H. Brimhall.*

DR. JOSEPH FRANCIS MERRILL

THE
Relief Society Magazine

VOL. XVIII NOVEMBER, 1931 No. 11

Dr. Joseph Francis Merrill

By Alice Louise Reynolds

DR. JOSEPH FRANCIS MERRILL has a record of achievement as a scholar and as a churchman. This record indicates clearly the major interests of his life. It furnishes the key to his character. The urge for knowledge and the urge for righteousness have gone hand in hand in the making of his personality. In him is a mingling of characteristics that made certain the scholar, and spiritual urges that make being a scholar most worth while.

Industry is one of his outstanding virtues, and, of course, accounts in part for his record of achievement Accuracy is nearly an obsession with him. He wants the *facts* on any given matter on which he is to pass judgment. This quality of mind has of course played a major part in making the scientist—but it has never made obscure to his mind those subtle influences which are so potent in the spiritual life, and which may not be listed as material or intellectual facts.

Dr. Merrill was born in Cache Valley, Aug. 24, 1868, where he grew up. His father was Marriner W. Merrill and his mother was Mariah L. Kingsbury Merrill. He comes of a family with traditions for learning. He is the nephew of Jos. T. Kingsbury, President Emeritus of the University of Utah. His father's family has been unusually prominent in education. During my career as a teacher, I have had three of his brothers as my colleagues. This tradition is apparent in the achievements of his own family; for all of his children who are old enough have college degrees. At a recent commencement at the University of Utah Dr. Merrill's wife and two daughters received bachelor's degrees, each one of them having been elected to the Phi Kappa Phi honorary scholastic fraternity. His father being a member of the Council of Twelve, made it certain that he would be reared in a home where emphasis was placed upon spiritual values. With such environment, we should expect to find one eager for knowledge concerning the Lord and his plan for the redemption of mankind. In this, we are not disappointed.

We shall, in our writing, give attention for the present, to his training for his life's work. He was graduated from the Normal department of the University of Utah, in 1889. He went to Ann Arbor that autumn to obtain his bachelor's

degree, an ambition realized in 1893.

He married Annie Laura Hyde, a daughter of Annie Taylor Hyde, associated with the General Board of the Relief Society for many years, and Alonzo Hyde. She was a granddaughter of President John Taylor. His first wife was a woman of sterling character. Six children blessed their union. His second wife, Emily L. Traub, is a woman of culture and charm. She has been a member of the faculty of the University of Utah for some years, holding a position in the language department, where she teaches German.

I was at the University of Michigan, when he was doing his undergraduate work. One day while conversing with Professor Isaac N. Demon, head of the English department he said, "Miss Reynolds, your Mr. Merrill ranks high in scholarship; he is a sound student, and a capable man." I responded that the Utah students associated with him were of that opinion, but we were very glad to have it substantiated by a member of the faculty.

While at Ann Arbor, he was associated with a number of Utahns, who have served both the Church and the State as leaders in education. I shall mention only one of these persons, his life long friend, Dr. Richard R. Lyman, because their lives have so often paralleled and because they are now in the Council of the Twelve together.

Later Dr. Merrill entered Cornell University, and the University of Chicago, for graduate work, finally taking his doctorate with honors from that great graduate institution Johns Hopkins University, which is in itself a guarantee of high scholarship. This was in 1899. During the six years intervening between taking his bachelor's and his doctor of philosophy degrees he taught both chemistry and physics at the University of Utah.

Then came his career as head of the State School of Mines and Engineering at the University of Utah. In a state—prominent among mining states—such as Utah, there is great opportunity for a strong school of mines and engineering. In his new capacity, Dr. Merrill saw to it that his native state did not lose this opportunity. Through intelligent direction, he placed this school in a leading position in the nation. Also, he worked closely with President Joseph T. Kingsbury in administrative work as vice-president. He gave of his best wherever placed, and is one of the men to whom the University of Utah owes much of its growth and advancement along scholastic lines.

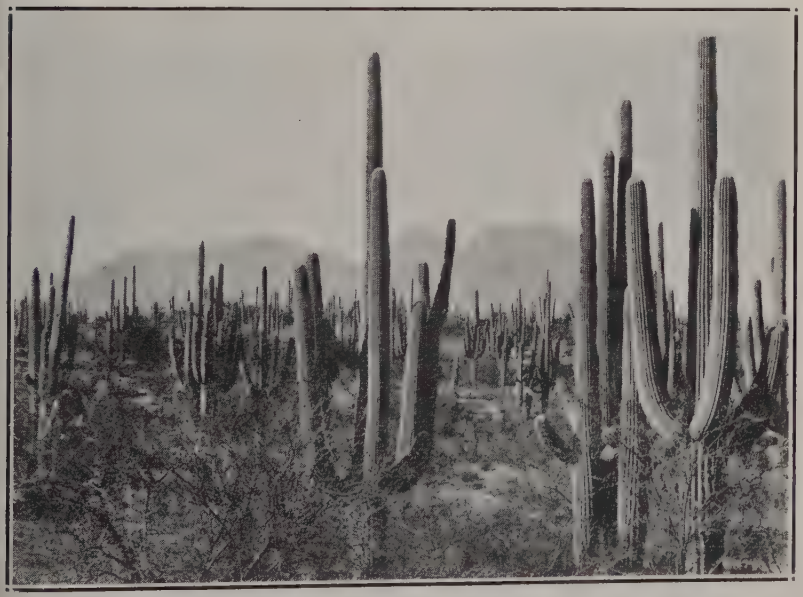
After years of devotion to his work at the State University, came his call as Commissioner of Education of the Church of Jesus Christ of Latter-day Saints, in 1928. He was happy to receive the appointment, for it gave him an opportunity to make use in full measure of the deeply religious urge of his soul. Those acquainted with him were happy in his appointment, because they knew he was grounded in the religious life of his people, and that he would be a force for regenerating, and building on spiritual foundations, the lives of those whom he contacted. Some of us were well aware of his power in this direction, because in days past at the University of Michigan, when he was presiding over a group of Utah students, we came to know the depth of his spiritual life.

Then came his service as first assistant superintendent in the Y. M. M. I. A. work, of Salt Lake Stake, and later his service as coun-

selor to the president of the Granite Stake. At present he is a member of the General Board of the Y. M. M. I. A. His appointment on this board came shortly after he was called to be Commissioner of Education.

His call as Commissioner of Education is a highly spiritual one. To follow Karl G. Maeser in any calling, is to make it highly spiritual, for spirituality was of the air that he breathed. That Dr. Merrill has been able to satisfy those who knew Karl G. Maeser, and were with him in his work, is one of the highest tributes that can be paid him as an administrator in an office where the spiritual entities are foremost. Those who have worked with him in his present position appreciate his care of details, his promptness, his close attention to facts in a case whenever he is to render judgment, or whenever he is dealing with a matter where facts are important. His friends would vouch for his integrity, for his absolute reliability, for his scholarship, and his faith in the Lord and in the ultimate triumph of truth and righteousness. He believes sincerely in the good life.

During the past months, thousands have listened to his radio addresses, and have heard him expound the gospel of Jesus Christ in the light of scientific knowledge. They have felt the power of his testimony, and know of his faith in the life that is in harmony with the plan of our Father in Heaven. At this very opportune time comes his call to the Council of the Twelve. There is joy and rejoicing in Israel, for they recognize in him one who, through the blessings of the Lord, will feed them the bread of life.



GIANT CACTUS FOREST IN ARIZONA

Side Lights on the Book of Mormon

By John Henry Evans

II How the Book of Mormon Educated Joseph Smith

FROM the year 1820, when Joseph Smith received his vision of the Father and the Son, to the year 1830, when the *Book of Mormon* was printed, is nine years.

Moreover, Joseph Smith was a little past fourteen years old at the time of the first vision and not yet twenty-five that spring when the Nephite Record appeared in printed form. These would be among the years when he was shaping his character—the adolescent period.

These two facts—the impressionable time of youth and that period of nine years—give us a clew to the reason for the appearance of the *Book of Mormon* at this particular moment in the founding of "Mormonism" and under the particular circumstances of its appearance.

That Joseph Smith required spiritual training goes without saying. Any one with the Prophet's work before him stood in such need, no matter what his education or attainments otherwise might have been.

Mere book learning was not necessary in a situation like this. If it were, God would most likely have chosen a man with a college degree. There was no lack of men with degrees in the United States. But God did not do that. Instead he selected an uneducated farm boy, the son of a farmer.

Sometimes his followers have been inclined to apologize for Joseph Smith's lack of schooling. No apology is necessary. Books give only second-hand information, as also do the schools, for the most part. But what was required here was first-hand knowledge, the knowledge that comes from contact with persons, with things—in short, with life in its farthest reaches. Besides the facts that come from lore are insecure as compared with the facts that come from fresh contact with life.

At fourteen Joseph Smith knew but little, either of books or of life. He could read and write and cipher. His contacts were only with farm folk like himself and his father and brothers, and with the land and the domestic animals with which it was tilled or that were otherwise useful on the farm. Of the great world outside he knew nothing, except as echoes might reach him through the weekly paper and uncertain rumor.

In essential nature, of course, he was the same at fourteen as he was at thirty-eight, when he died. That is, he was highly spiritual—"psychic," as we would say nowadays.

Furthermore, the work that was to be required of the modern seer and prophet would demand exceptional knowledge in religion and theology, knowledge that was both deep and extensive. And how was any one to extract from the barren atmosphere of a backwoods town such theological and religious knowledge?

We shall see, in another article, just how meager young Smith's theological lore was at first and how vast and deep it became before his work of translating the Nephite scriptures was completed.

Joseph Smith, then, to begin with, had only the plastic nature and the instrumentalities, his "psychic" soul

as a preparation for his work in life. And the incidents connected with the *Book of Mormon* and the effort necessary in the translation of it furnished the required knowledge and training for that work.

YOUTH does not take greatly to abstractions. It prefers concreteness. Persons, things, events—these constitute the materials out of which the young man manufactures his thoughts. As a matter of fact, the grown-up too can generally understand an idea best when it is embodied in some material form. This is one of the deepest principles of the art of teaching.

Now, the circumstances connected with the *Book of Mormon* furnished just this necessary materialization of ideas for the youthful mind of the Prophet. There was Moroni, an objective reality, in spite of his resurrected state; there was the tangible book of gold plates, with the equally tangible urim and thummim, or interpreters; and there were the events, or spiritual happenings, in connection with the revelation of the Record—the numerous visits of the angel, the translation of the strange language on the plates, and the rest.

Joseph Smith got three things from his experiences with the *Book of Mormon* events: (1) information concerning the dealings of God with his children on the earth and the general principles of salvation; (2) spiritual certitude through actual contacts with spiritual persons and truth; and (3) training in spiritual processes through concentration of mind on spiritual matters.

Let us look into each of these separately.

In another article we shall take up in some detail the Prophet's familiarity with theological truth, but something must be said here on the subject, although from a slightly different angle.

GOD'S dealings with man are essentially the same, whether man lives in the first or the last dispensation of the world's history, whether in Europe or America. At least, the principles involved in those dealings are about the same in all cases, with perhaps such variations in detail as may be necessary to suit varying conditions of time and place. That is to say, God requires about the same general lines of conduct on the part of all mankind, and his methods of dealing with them are similar in all ages and nations. Hence, when Joseph Smith studied the particulars of Nephite religious history, he necessarily became familiar with the religious ideas and ideals of every people that have ever had any special divine contacts. And these religious ideals are, for some reason, clearer in the Nephite Record than in the record of the Jews.

Moreover, the intensive work of translation would tax the mind to its utmost to understand—something that a mere reading, however intent, could not do. Is it any wonder, then, that the young seer, when the translation was finished, showed a knowledge of theology and religion that was rare even in the trained theologian of the period?

Finally, there is the matter of those interviews with Moroni. These we are sometimes inclined to underestimate in importance, so far as the Prophet's education is concerned.

Take, for instance, that first night—September 21, 1823. There were three interviews. All of them together occupied the entire night. If we think of the young man as

retiring at nine and of daylight as coming on at six o'clock the next morning, the three interviews occupied about nine hours. Since the second and the third interviews were, in the main, a repetition of the first, the angel's message would therefore be about three hours in length. If cut down the whole period by, say, an hour and a half, this would give us a continuous discourse by Moroni on new matter of two and a half hours.

What did he say during that time? One can say a great deal in two hours and a half or three hours. And there were at least seventeen interviews between Moroni and Joseph, longer or shorter than these, which were not mere repetitions. Mother Smith tells us that of an evening during these years, after the house work was done and the outside chores, the entire family would sit round the hearth while Joseph told them about the ancient Nephites—their customs, their dress, their houses, their domestic animals, with as much detail as if he had lived among them. Is it too much to suppose that most of this came from the angel Moroni?

AND then there is the matter of spiritual certitude, the second point.

There is no source of knowledge like experience. Books are no comparison. What we get from reading is but information, and second-hand at that. Indeed, experience is the ultimate fountain of all knowledge. What we get through experience we *know;* what we get in some other way—through reading or conversation, for instance—we can only believe at most on the testimony of others. And so, after his experiences with Moroni and the gold plates, Joseph Smith knew in a sense of which the most learned theologians of his times had no awareness at all. He knew with the same certitude that we read of in the ancient prophets and wise men—Abraham, Moses, Isaiah, Jeremiah. It was like seeing Niagra Falls as compared with merely hearing about that natural wonder.

As for the matter of training, this was not the least part the *Book of Mormon* played in the education of the Prophet. Joseph Smith was a very different sort of person in 1830, when the Nephite Record appeared in print, from what he was in 1823, when Moroni first appeared to him—different in several respects.

For one thing, as we have said he *knew* more. He knew more about God, about the principles of salvation, and about God's dealings with his children on the earth. And this was knowledge, not hearsay, with him. Moreover, this knowledge on his part gave him a confidence he could not have possessed in any other way. For it is the nature of knowledge to produce self-confidence in those who have it. Often, during this time and after, this self-assurance in Joseph Smith was mistaken for conceit, egoism. But it was not. It was the result of knowledge.

And then, for another thing, he was more dependable in his character at the end of this period than he was at the beginning.

Once, before the plates were delivered to him, he was passing the hill Cumorah. The angel of the Record suddenly appeared to him and reprimanded him for not having been "sufficiently engaged" in the Lord's work. Just the nature of his misdemeanor and of the reproof he received, Mother Smith, who relates the story, does not inform us. But Joseph told his par-

ents that it was the "severest chastisement" he had ever received in his life.

And then there is that well known incident involving the loss of one hundred sixteen pages of manuscript by Martin Harris. It seems that the young man would not take no for an answer to his prayerful request for a loan of the manuscript to Harris. He was severely punished. The angel took away from him both the urim and thummim and the plates.

That there were other detours from the direct path of right as he had been told it, is evident from certain reproofs to be found in the revelations. Says one of them, "After it was truly manifest unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world." And another revelation calls attention to the "strictness" of the commandments that were given to him and accuses him of having transgressed them "oft" and "gone after the persuasions of men," seting "at naught the counsels of God."

Nor are these missteps by Joseph Smith during his first years of spiritual work to be wondered at. He was very young—for a prophet. He was without experience and training. And the responsibilities he had to bear were extremely heavy. Moreover, as he himself tells us, the reputation he had on account of his first vision was such as to shut him off from the companionship of the young people with whom he would otherwise have mingled.

But he grew under these responsibilities and the guidance of his heavenly instructor. One can hardly conceive of his falling into these early errors after his judgment and his moral strength had developed under the tutorship of Moroni. The messenger's educative work with the young seer was well done therefore.

And, for still another thing, the Prophet's "psychic" powers developed during these years of translation. For spiritual powers, like the taste for music or literature or intellectual things generally, grow with cultivation.

A circumstance related by Orson Pratt shows this.

While the Prophet was revising the *Bible*, Elder Pratt visited him. Joseph, after chatting a few moments with the visitor, resumed his work of revision. Young Orson sat there listening.

Pretty soon Joseph turned to the young man. "Once I needed the urim and thummim," he explained, "in work like this. That was when I was inexperienced. But now I do not any more require any tangible instrument."

This explanation, Elder Pratt says, exactly met the thought that was just then running through his head.

And so it was. At first we find the Prophet's revelations coming to him through the urim and thummim. It seems that, during these early years, he could receive none without it. For, once when that instrument was taken away from him, he was completely at a loss what to do. And when it was restored to him by Moroni he immediately asked for, and received, divine instructions. Later we find him bowing his head in silence for a few moments, then dictating slowly a revelation. Parley P. Pratt so informs us. Many of the revelations in subsequent years were given in this way.

THUS the *Book of Mormon* became the means through which to educate the modern prophet.

It taught him implicit obedience to God. It taught him to be dependable in his character. It trained his mind in concentration. It gave him exact knowledge of God's dealings with the children of men. It furnished him with more knowledge and information than was possessed by all his contemporaries put together. But, most of all, it put into his hands, through the training of his spiritual powers, the means by which he was to contact the mind of the Almighty.

Stretching Dollars

By Elaine Hyde Thomas

ESTHER was enjoying her new home. She enjoyed it with her eyes for it was clean and new and expressed unnumbered possibilities for adornment. She enjoyed it with her body, for though it was larger than her former home, it was arranged to require less work and it stayed clean longer. Esther appreciated these things and was happy.

As she prepared the lunch table, she heard Dan in the bed-room talking to their three months old baby Peggy.

"Peggy, O Peggy! You cute little kid, look at your dad! Like the looks of that streak of sunshine on the mirror, do you? Guess *you* are crazy about your surroundings like the rest of us. Well, if it hadn't been for you, guess we'd still be in the old place. You expensive little bundle!"

It was true. Peggy's advent forced the necessity of more room. Therefore the new house.

"Dan," Esther began, when the serving of the children had been attended to, "I just *love* my new home! And I was thinking today that I haven't entertained my friends for years; I didn't have room in the other place. Besides, I'm so proud of this house that I really want to show it."

"Sure you do, go ahead. It's all right with me." Dan was proud too.

"Of course there are some things I'll have to have before I can think of entertaining." After a pause she continued. "So perhaps I hadn' better plan it rght away."

Dan shifted uneasily and looked at his watch. "Just what things do you mean, Esther?"

Esther hesitated a moment; she had been trying for a week to approach the subject. Now that she had begun it, she must handle i just right.

"Well—the furniture, Dan! can't very well show my new home with this old furniture in it. I wan the house to look *beautiful!*"

She looked at Dan and waited He didn't answer her at once so she added, "Dan, don't think I'm dissatisfied — this old furniture i plenty good enough for awhile i there's just the family here alone."

"Well, my dear, we'd better re main alone awhile longer then. You know, no doubt, that the house cos money!"

That cut Esther. Didn't she re alize? Hadn't she been patient and careful? What was the use of trying to help if all she got was sarcasm? Instead of crying as she felt like doing, she said, "All right then, I'll not entertain. The only refreshment I could serve that would be in keeping with my dining-room furniture

would be hot-dogs and pink lemonade."

Dan had finished his lunch and those were the words he heard as he closed the door on leaving for the office, without his usual kiss.

Esther hadn't finished her lunch—however she leaned forward on her elbows to take a final look as Dan got into his car. She felt resentful. Only last week Dan had put a new bumper on both front and rear of the car, besides getting a new extra tire.

"Of course he almost had to have the extra tire. But he didn't have to get those bumpers. I don't even have an extra supply of absolutely necessary things."

As the days passed the mood that engulfed Esther didn't seem to wear off. The first unpleasantness that had occurred in connection with the new home, had left her somewhat numbed. She knew something must be done. Perhaps what she would do could not relieve the immediate necessity, but it would at least relieve her mind. Dan hadn't mentioned the incident since and from all appearances one would never know he had participated in it.

"Let's go for a ride tonight, Esther, it will do you and the kiddies good!" Dan urged one evening after dinner.

"All right, let's," Tom, the nine-year-old boy, called out as he grabbed his hat and rushed for the door.

"I'm weady, Daddy!" said three-year-old Bobbie.

Dan glanced at Esther, who was wiping jam from Mary Ellen's mouth, even though she was old enough to have done it nicely herself.

"Coming?" he asked.

"No, not tonight. You take the children. I have something very important to do."

"But you need the ride, dear, you haven't been out for a number of days." Dan was trying to show Esther that he appreciated her even if he had been a little stubborn concerning the furniture.

"There are some things a person can't do with children around, so you go on without me. I really need this little time to myself."

A FEW minutes later found Esther on her knees beside an old trunk in the basement. She was pulling things out with feverish haste, shaking them out, considering them, laying some aside and shoving others back into the trunk disgustedly. So absorbed was she that she didn't realize how time was passing, and was surprised when she heard the car stop. Dan and the children were home.

"He's curious!" muttered Esther to herself as she emerged from the back bed-room where she had hurriedly run to deposit her precious bundle.

Dan looked his question when he came in, but Esther *didn't* look the answer. A glance at the clock told her that they really had been gone an hour.

The following Sunday, Mary Ellen put on her new fall tam. Dan was reading when she drew his attention to it.

"Look't my new tam, Daddy! Don't you think it's pretty?"

"I should say I do, honey. Where in the world did you get it?"

"Out of the big sleeves of Grandma's old velvet waist!" Mary Ellen hastened to inform him with enthusiasm.

"You don't mean to tell me your new hat has been hiding in Grandma's sleeves all these years, do

you?" her Daddy asked incredulously.

"O' course not! The hat wasn't, but the cloth it's made of was. Mother made the tam!" she announced with pride.

"Well, it's a beauty! Now run along to Sunday School or you'll be late."

Dan didn't resume his paper immediately, and was still gazing at the blank wall on the opposite side of the room when Tom dashed in.

"Have I got to go to Sunday School, Dad?" He asked as he grabbed his cap from the table where his mother had laid it in readiness for him.

"Yes—you have twenty minutes. Run along. Say, Son, I'm glad to see your shoes polished so nicely, you seem to be taking more pride in yourself lately."

"I didn't shine 'em—the shoemender did. These are my wore out ones that used to be with the junk in the basement. Goo'-bye!"

Dan's expression was still more puzzled when Tom had gone, and he glanced at Esther with a quizzical smile when she entered.

The following Friday morning while Esther was giving Tom's ears a final touch before sending him off to school, she asked, "Do you know where old Sin Lu's vegetable gardens are, Tom?"

"Yes—why?"

"Well, if you are sure you know just where they are, you hurry home from school tonight and we'll take a little trip, if it isn't too far. I'll get Dorothy Brown to stay here with the other children."

At five-thirty that evening as Dan was returning from examining the Swanson place north of town, he passed a trim little woman and a boy with an express wagon, before he noticed who they were. He slowed up, stopped, then backed til he was beside them.

"Esther, what in the world dd you think you are doing away ou on this dusty road pulling a loade wagon?"

"Just bringing a few fresh vege tables," Esther answered lightly.

"Why in thunder do you want t walk away out here for them? The stores have anything you can want.'

"But they aren't nearly so *fresh* and besides they cost about twice a much as these." Then she added "Anyway, I enjoy the walk. It' only a little way out here."

"*Little* way! Fully a mile if it' a foot. Jump in and I'll empty those things in the back of the ca so Tom can pull the wagon hom easier," Dan said.

"Poor little kid! Dan, I can easie walk than he can—all that way Here, let's lay the robe over the seat and put the wagon in cross wise. He can hold it so it wont scratch anything."

Reluctantly Dan did as suggested and they rode home in silence.

That night Esther secretly planned that, if possible, she would have her party as soon as her fall housecleaning was done. That meant a number of things. She and Mary Ellen must have some fall clothes, and they must be made before the cleaning was done. Afterward she would be too busy with party preparations. Another thing—if she got those things done and fixed up as many other things as she could, she would know just how much she had saved. This she planned to ask Dan for as clothes money that was coming to her. Then she would take it to the furniture store and be able to make a substantial payment on those things she considered she must have before she could entertain.

THE next morning, after doing the things that were absolutely necessary in the house, she began to carry out her plans.

"Now let me see, I think I can get the skirt out of those two pairs of trousers. There doesn't seem to be any up or down to this material. I can turn the legs bottom side up and make a semi-princess effect like they are showing now. There's plenty in the coat to make the sleeves and upper part. Uncle Bill was *so fat* and I am so *slender*," Esther said aloud to herself, with a pin between her teeth, as she twisted and turned before the mirror. Deciding that way she set to work picking, cleaning and pressing. She even hummed a snatch now and then of any tune that popped into her head. The happiness of a secret endeavor quickened her movements.

That night Dan surprised her by saying. "Let's see, haven't you a birthday a week from tomorrow?"

"Yes, why?" Esther answered astonished. There had been times in their married life when Dan hadn't remembered at all and usually he was a week or two late. But to remember a week ahead!

"How about a new fall dress for that day? You need one pretty bad," Dan said.

"Yes, I do—but—but you had better let me get it so it will be sure to fit. Then you can pay for it," Esther said a trifle nervously.

O, how she sewed the next week! Peggy had to entertain herself almost entirely, and consider her little stomach lucky if it was fed when nature required that it should be. First she lay on her back in her buggy, till the kewpie swinging from it's hood ceased to interest her. Then she was propped between pillows on the bed so she could watch her mother move around. In fact, Peggy was put into positions that she wouldn't have been allowed to try for months if there hadn't been such dire necessity for her good behavior. Near the end of one of her very busiest days, she heard an insistent hammering on the back screen.

"Wait a minute, Bobby, mother's coming," Esther called.

"Tan't wait, I dot a fliver in mine finder," Bobby wailed.

"Here's mother, let me see that poor finger!"

"Hurts awfo' bad, mudder."

He did have a sliver. Not a bad one, but it takes a precious half-hour to remove one of any kind from a tender little finger, and administer the love and kisses that are called for afterward.

"Tom, run to the basement and bring Mother some potatoes. Hurry, I haven't much time!" Tom had bolted in and was rummaging in the bread-box while Bobbie's finger was being attended to.

"Gee whiz, Mother, do I have to wait till you cook spuds? I'm as hungry as a lion!"

"Hustle along and it'll not be a jiffy till I have a fine dinner on the table."

"Say Mother, would you jes-a-soon peel a hunk for me first, I want to eat it raw!"

Esther was tired at dinner time. She was cross with Tom and Mary Ellen. She cut her answers to Dan very short, and sighed heavily as she laid Peggy down after undressing her earlier than usual. After dinner Dan settled down with his paper.

"Tom, bring me my bed-room slippers."

That settled it, this was to be one of his few nights at home. Esther never knew which night he

would be home and she had planned on sewing tonight in case he went out. So she got a paper after Peggy and Bobbie were happily in bed, and prepared to read. But no matter what topic she would read, her eyes were sure to rest upon an advertisement showing the latest models in new fall dresses. They were tempting! Not so very expensive either. But just the same the price of one of them would make a fair-sized payment on the sale price of that over-stuffed living-room furniture. Esther figured to herself, "It's lucky Uncle Bill didn't want that suit any longer. It's so fine and nice and with two pairs of trousers! Why, I'd be a horrid old spendthrift not to use it, even if I had all the money I wanted, to buy furniture with."

"What are you writing, Esther?"

"Not a check!" she answered sharply, due to fatigue.

"Well, I hardly thought you were. Not on the edge of a newspaper, anyway," Dan answered, a little surprised at her mood.

"You said I was to have a new dress so I'm looking at these and figuring a little, to help me decide what kind I want," Esther said somewhat apologetically.

"Get yourself kind of a bright, dashy one! Not loud, you know. But just different. I can't explain what I mean but you look around, I've seen plenty of that kind in the windows. You've worn sombre things too much lately."

Dashy, different! Those words struck Esther rather forcibly. A dress from Uncle Bill's old suit would most certainly be different from anything he'd see, but as to being dashy! Well that was hardly possible, out of navy-blue serge with a white pin-stripe in it. "But maybe —if I put a white tailored collar and cuffs on it!" Well, at least she had started it and she would finish it.

Next morning, as soon as babies and necessary tasks would release her, she went to the back bed-room. She spent, or rather, wasted, the best part of the morning, trying to figure out the dashy part of her dress. She gathered up scraps of bright silks that she had, and tried each piece separately with the dress to see the effect, until she had looked at so many that all looked alike. No—that wouldn't do, if this dress dashed it would have to be because of style, not because of color combinations. Anyway this could only be a tailored model, made out of such material. The white collar and cuffs would look the best! By noon she had made that decision and taken a few stitches.

"If I only had a maid to get lunch!" she said aloud.

She was glad Dan had gone back to work as soon as he finished eating and had not insisted that she go with him to town to pick out her new dress.

At three o'clock things weren't going so bad. The old suit was beginning to look like a neat little dress. Two hours more, Esther planned, would complete it. Her humming, which vied in tone and tune, with the song of her sewing machine, suddenly ceased. She hesitated then started it again. Again she stopped it. No, she wasn't mistaken!

"Mudder." Very faintly it came. Rising, she went to the kitchen door. No calling of Mother could be heard there, so after standing a moment she returned to her work. As she seated herself she heard it again — this time with a sobbing sound. "Mudder, Oh, Mudder!"

"It must be Bobbie somewhere,

Esther said as she hurried again to the door.

"Bobbie, Oh, Bobbie, where are you?"

"Mudder." His voice sounded farther away than when she was in the bed room. Then she decided that she heard it plainer when she was at the back of the house than she did at the front. She rushed outside and let herself be led by the tiny, sobbing voice. In the vacant lot some distance from the house, was a huge hole Tom and his chums had dug. It was tunneled. Her worried brain was sure the call had come from that direction. Her heart felt numb. With an effort she made her feet respond and carry her toward the hole as she called insistently for Bobbie to answer her. Why didn't he call again. Only one reason entered Esther's mind. The roof of the tunnel had caved in and Bobbie was suffocating!

"Why didn't I make Tom mind me when I told him to fill the thing up?" She reproached herself.

Finally she reached it and saw to her relief that the hole yawned open as it had always done. No Bobbie there.

"Thank Providence for that anyway. But where can he be? Bobbie, Bobbie!" She called louder, hurrying back toward the house.

"Mudder." That was the plainest she had heard it, and glancing toward the house in the direction from which it came, she saw through the basement window, Bobbie, sitting on the top of the coal pile!

"Bobbie, are you hurt? Answer Mother this minute!" Esther demanded in frightened tones.

"No, Mudder," he sobbed.

Esther rushed into the house and down stairs to get him. "Why, Bobbie this door wasn't locked, why in the world didn't you come up stairs and find Mother?"

"I fought 'er was a bear 'ere by the—the—door," he answered between sobs.

Esther's body was weak from fright. Her first impulse was to spank Bobbie. But his continued sobs told too well how real his fright had been. Instead she mutely thanked God that Bobbie wasn't hurt and gathered him up into her arms and kissed him.

Unfortunate indeed, is the woman who goes through life without being responsible for the safety of a wide-eyed, trusting child. The finding him safe, after fearing he was dying from your neglect, brings a thrill and thankfulness that is not overshadowed by any other experience.

By the time Esther had loved Bobbie's fears away it was five o'clock. Her sewing time was gone, her dress was not finished and it was her birthday to-morrow. Dan would soon be home and dinner must be prepared before he arrived.

"I must go back to the office, dear, but you go to bed early if I'm not here. You look tired and worn out. I'll be back just as soon as I can," Dan urged after dinner.

Esther did need to go to bed early—she was tired. However when Dan got home at nearly eleven o'clock he met Esther coming out of the back bed-room.

"I thought I told you to go to bed!"

"You did, but really I had some things I must do. Anyway I wasn't as tired as I looked," Esther lied.

"Well, my evening has been well spent. If the deal doesn't fall through, we'll make a nice little piece of money on that Swanson place north of town. Mr. Boam, the man who may buy it, is crazy about it and doesn't think eight

thousand dollars is too much money for it," Dan said as he pulled his tie off.

"That's fine." Her answer wasn't very enthusiastic. Dan often told her about big deals, if they didn't fall through. Besides, her eyes were as tell-tale as a child's. She dragged herself to her bed-side and slowly got into bed, trying to hide her fatigue from Dan.

When he arose next morning Esther still stept. So he carefully closed the hall door as he went out to make the fire. He called Tom, ate a hurried breakfast and started for work.

It was late when Esther awoke and then only because Peggy fussed. The hour was past her breakfast time. As Esther dressed she felt a vague sense of rush, even before her brain had had time to think out the details of the unfinished dress. The package of cornflakes and partly empty milk bottle beside Dan's dish ,told of the hasty bite he had taken before leaving.

"Daddy said to tell you he didn't call you 'cause you was so tired last night," Tom said as he came into the kitchen half-dressed.

"That was mighty good of Daddy," his Mother replied, at the same time wishing he had called her. "Dan is thoughtful when it comes to my health, and I haven't done him justice this last week. He has eaten any old thing! He hasn't scolded or been annoyed at the untidiness of the house, and has been a dear at tending Peggy. But I'll finish my dress today, and then he shan't see me nervous and untidy anymore," thought Esther as she worked.

"Tom, come, you *are* a slowpoke. You aren't ready for breakfast yet and I've dressed Bobbie and helped dress Mary Ellen, besides tending to Peggy. I'm in an awful hurry this morning."

"Mother, when you start hurrying, do you ever get time to stop?" Tom asked innocently as he slid into his chair after the others had commenced eating.

"Here's your cereal, dear," Esther said, ignoring his question, and handing him his dish.

The morning went all too fast. Peggy was cross. Esther burned her finger while pressing and had to take time to put egg-white on it. It was so tender that she couldn't sew fast and Dan was back for lunch before she was half ready for him.

HELLO, Mama! How do you feel after your sleep?" He kissed her and patted her arm. Not waiting for an answer he handed her a letter, then picked up Peggy, whose crying ceased as he did so.

Hurriedly Esther tore it open, read it, reread parts, looked at the signature again and then at Dan. He was looking questioningly at her.

"Who is your letter from, honey?"

"It's from Uncle Bill!" Her voice was scarcely audible.

"Well, what's the news? A funeral or something? Who's dead?"

"O, Dan, nobody's dead, but I wish I was. Here you read it, Uncle Bill wants that old suit of his with the white pin-stripes in it, and two pairs of pants. And I can't—can't—

"Can't what, dear?" Dan had never seen Esther quite so worked up before over what appeared to him to be a trifle.

"I can't send it. It isn't fit to wear! It's all cut up. Now it's mostly all sewed up again into a dress for me."

Dan's eyes twinkled, the situation struck him so funny. But he was man enough not to laugh. "You have got yourself into a pretty mix-up, Esther. Why didn't you write and ask Uncle Bill's permission before seizing his wardrobe?"

"I just thought he'd have taken them if he wanted them. He's a childish old man anyway, he probably only wants them to wear while he digs in the garden or shovels snow off the side-walk!"

"I don't want any lunch—you and the children eat without me! I'm going over to Mrs. Brown's, to ask if Dorothy will stay here with Bobbie and Peggy while I go to town with you."

Dan filled the children's plates, then ate his own lunch in silence. He was experiencing confused emotions over what had just happened.

At the first gent's furnishing store they came to, Esther got out of the car and went in, telling Dan not to wait for her.

"Have you any navy-blue serge suits with a white pin-stripe?" she asked the clerk.

"Let me see, madam, I believe we have one left from last year. Did you want it for a young man?" he asked as he produced the suit. "Size sixteen?"

"O, no. That won't do! Uncle Bill must be sixty. Thank you very much for your trouble." Esther walked out and down the street to the next gent's furnishing store. This time she gave all the needed information without being asked. When the clerk said, "I believe we have just the thing you want. Over this way, please." Esther was glad indeed. She looked at the suit; the stripes were a trifle too far apart, but she thought that wouldn't matter. The price? That would have to be all right, there was no other place in town where a man's suit could be purchased. Anyway she was going to pay for it in installments out of her own limited spending money, and also, do without any new clothes for herself in the spring. But she was glad when the clerk told her it *had* been marked sixty-five dollars but she could have it for thirty-five because pin-stripes weren't very good this year.

"Don't forget to put in both pairs of pants," Esther reminded him as a finish to her bargain.

"Why, Mrs. Weston—did I say there were two pairs of pants? If I did I surely made a mistake. This suit has but one pair. I'm very sorry!"

"You didn't say so but I thought all men's suits had two pairs of pants that could be purchased if one so desired. Well, I can't take the suit. Uncle Bill said he must have both pairs of pants!" Again she walked out suitless, this time leaving a very mystified clerk. He hadn't thought before that Mrs. Dan Weston was queer.

Esther realized by this time that her intention could not be carried out, so she went to Dan's office. She must have help, she had been exhausting her resourcefulness now for weeks, and felt too weary to figure this out by herself. Dan was alone. Esther looked melancholy as she walked in and closed the door, and turned the key to make sure there would be no interruptions.

Dan listened seriously to her story and then said, "Esther, my dear, I've realized for a week that you were overdoing yourself. So this morning I stole into the back bedroom before you were awake. I hadn't imagined that you would undertake quite such a difficult task. After thinking the situation over,

I wrote that letter, here on the typewriter, and signed Uncle Bill's name to it because I recognized the suit. Esther, I didn't have any idea you wanted your party bad enough to walk miles trying to save five cents on vegetables. Then send yourself nearly insane trying to get a new dress for yourself out of Uncle Bill's old suit!"

"Dan, I think you are a mean old thing to scare me so!" Esther broke in.

But Dan didn't pay any attention to that. He felt that she had needed her lesson.

"It's all right now though, honey. Don't look so mad! Remember the deal on the Swanson place I told you about last night? Well, I finished it up this morning!" He reached into a drawer of his desk. "Here's a check I made out to you before you came in. Get yourself i dress and use the rest to make payment on what furniture you nee to get before the party."

Esther was too tired to refuse in dignantly. Dan drew her towar him and snuggled her in his arm

"You aren't too terribly mad : me now, are you, honey? That wa a nice dress you made, Esthe Really! Honest, I never saw bett sewing—and the way you made was fine. But, honey, that isn't th right kind of cloth to match yo You must have one all soft an silky! I picked one out over : Shay's that I like. It's your birth day today, so won't you run ov and see if it fits?"

For answer she looked up an smiled. She looked prettier tha he had seen her for weeks, Da thought, as he kissed her.

Riches of Soul

By Rachel G. Taylor

How different from gold are riches of soul,
You may share them again and again,
You but double or treble your store
As you give of your gifts to all men.

If kind words you say to a friend
You both will find brighter the day
And your smile full of joy and goodwill
Holds sunshine and gives it away.

So scatter your riches of soul.
They are seeds blessed by God from above,
And along the broad pathway of life
They will blossom in flowers of love.

Enemies of Friendship

By N. I. Butt

A LIMITED number of your friends may stick with you in spite of what to most people are very annoying things about you. In general, however, others will shun you if your irritating habits are more repulsive than the desirable qualities are attractive to them. Eliminate the annoyances so that the benefits from your friendship can be obtained with more pleasure, and your friendships will grow more warm and more numerous.

Some people are unconscious of the relative importance of things which are repulsive to others, and, therefore, they do not know how to make themselves open to the widest friendship. Test yourself in the following three situations which might make or break friendships according to the relative importance you place on the different items. Then compare your choices with their average repulsiveness to several hundred people as given on the same items later in this article.

You are in a sweltering room just finishing with the fruit preserving when the telephone rings and a friend tells you she is bringing to your home in fifteen minutes the new Doctor's wife, who will live two blocks away. Your best shoes need shining, there is a hole in the stocking you must wear, there is a button conspicuously off your dress, and the only suitable dress is also badly wrinkled so it needs pressing though an old dress is clean and pressed, your finger nails need cleaning, the fruit stains on your hands look filthy, and you must choose between strong perfume and a bath. There is not time for all. In order to leave the best impression with this prospective new friend, what things should you do first?

Again suppose your mother-in-law, whose good will you wish to retain, phones that she will be there in half an hour and stay for the night. Little Willie has been on the guest bed with his muddy feet, tucking his dirty teddy-bear into the clean sheets, a trip to the bathroom shows both the wash-basin and the tub to be very dirty, you know that Martha put the drinking glasses in the cupboard while they were cloudy with milk, the children have left dirty clothes scattered throughout several rooms, the floors are gritty with sand, there are unwashed dishes, an untidy bureau, dust on the furniture, crooked curtains, wilted flowers in the vase and the floors need dusting—perhaps mopping. Which items, if left undone, will cause the least annoyance?

As a third situation, imagine that you have three months in which to reform little Willie before you move next door to a refined family whom you would like to get along well with, but who would break relations with you rather than be shocked by your boy's crude manners. Willie's bad habits are as follows: Playing with the silverware at the table, noisy eating, selecting the best things on plates passed to him, talking unnecessarily loud, swearing when vexed, coaxing annoyingly, arguing, interrupting people who are talking, telling petty lies, criticizing food at the table, grumbling incessantly, disobeying you, disrespecting older people, spit-

ting out food at the table, cheating in games, treating his pets cruelly, and coughing in the face of those with whom he is talking. If you expect to come into intimate contact with this family at first, and you can correct only half of these habits, upon which would you concentrate?

A recent technical article answers about 500 such questions, condensed from over 20,000 opinions, and it occurred to me that the readers of this magazine might wish to read a summary of the results. The information was secured by having between 600 and 700 people rate the common annoyances according to the degree of irritation each caused. All classes of people were represented; married and single, old and young, men and women, each in about the same proportions. The average opinion, therefore, should be fairly representative of any of your friends.

The general impression one secures from the answers is that the things which annoy us most are (a) those which threaten our health or safety or peace of mind, (b) those which excite our sympathy for the suffering of either fellow man or animals, and (c) those which we think, perhaps correctly and perhaps not, will lower us in the estimation of our fellow men and women.

In the following summary, we shall group these annoyances into those which will be called (1) "obnoxious" or those which are about as annoying as to find dirt in your food, to see a child cruelly treated, to smell dirty feet or to be annoyed by flies. (2) Those which are "slightly irritating"—that is about equivalent to being interrupted while talking, to see a woman with untidy or bleached hair, to smelling an onion laden breath, or to hearing a person criticise food at the table. (3) "Unpleasant" annoyances, which are about like noticing shoes which need polishing, seeing a person suffering disease, hearing a poor joke, seeing a woman in a kimono about the house, or noticing that a woman's petticoat shows.

First let us consider annoyances connected with housework. All of the "obnoxious" ones require much less effort to eliminate them than many of those which are not particularly annoying. The worst items are: A dirty bed (not necessarily a cheap or a patched one); dirt or hair in food; a dirty wash basin or bathtub; dirty table linen; dirty or cloudy drinking glasses; dirty clothes lying about the house; hair in a comb; spit on floors or walls; cockroaches; and to be in an unventilated room, or to sleep in a room without screens so that mosquitoes and flies cause annoyance.

The "slightly irritating" household likewise contains few and easily remedied items. The worst is the "untidy" room littered with miscellaneous items themselves not annoying, and untidy home grounds rank next. Following these come unwashed dishes, dirty windows, untidy bureau, grit on the floor, crooked pictures on the wall, and stale smells which indicate lack of ventilation.

The "unpleasant" household has dusty furniture, crooked curtains, garbage in sight, wilted flowers in vases, too many pictures, excessive furniture, littered desks or tables, clashing colors, dusty or slightly dirty floors, smells of onions, cabbage or fish. Notice that practically none of the "unpleasant" items actually threaten the health, and that some of them, when given excessive attention by the housewife, may use up much more physical energy than

their annoyance warrants. Excessive scrubbing, worrying about marred furniture, and continually caring for excessive furniture, which in itself is annoying, are far less important than attention to the items in the upper two groups.

In a division which we shall call sanitation and personal appearance, the "obnoxious" items are, with one exception, all of the type which threaten or suggest threat to our health. The worst is obnoxious odors, such as from animal or human excretions. Among the worst listed are odors of dirty feet, bad breath, alcoholic breath, perspiration and similar odors. Others in this group are: Blowing the nose without a handkerchief; a running nose; a dirty handkerchief; vomiting; spitting (a woman spitting in public annoys other women more than finding dirt in food or seeing a dirty wash-basin); talking with a great deal of saliva in the mouth; tobacco or food around the mouth; dirty teeth; dirty neck or ears; an intoxicated woman; a person digging wax from his ears in public; picking the nose; picking at a sore. The exception to the health-threat items in this group is to see a hole in your stocking, and this is near the lower limits of the group, and, judging by the fact that even among women, the sight of a hole in the stocking or sox of others is only "unpleasant" or "slightly irritating," this item is greatly exaggerated in importance by the wearer.

The "slightly irritating" items of the personal sanitation and appearance group is too long to list completely. The items which annoy most have a distinctly sanitary or safety slant, such as coughing without covering the mouth, sucking the teeth, decayed teeth, dirty face, hands or fingernails, to see a man's dirty shirt, cleaning the teeth or gums with the tongue, picking the teeth in public, biting the fingernails off, noisy eating or lip smacking, belching, riding with a driver who takes chances, having a nervous person in the same car with you, etc. A curious item is that talk about your illnesses irritates others about as much as seeing a dirty-faced person or a woman with untidy hair, whereas a person who is actually suffering from a disease excites only a sympathetic unpleasantness about equivalent in annoying power to seeing too much furniture in a room or seeing a man with a large mustache.

About midway in the "slightly irritating" group begins the personal appearance items, and from here on they gradually crowd out the sanitary items. The worst of the personal appearance "irritations" are: Excessive cosmetics, including rouge and lipstick; untidy woman's hair; lack of neatness in dress; a woman who needs a corset or brassiere but has none; a twisted or wrinkled stocking; excessive perfume; false teeth; run-down heels; hair on a woman's face; and bleached hair.

The "unpleasant" personal appearance group includes: a woman's petticoat which shows; a button conspicuously off; cheap or excessive jewelry; clashing colors; applying cosmetics in public; fussing with the hair in public; filing fingernails in public; protruding or missing front teeth; prominent gold teeth; inappropriate clothing for an occasion; a woman's skirt uneven; shoes which need shining; clothes which need pressing; rearranging or adjusting clothing in public; a woman's shoulderstrap which shows; much hair under a woman's arms; dyed hair; oily skin or hair; very short skirts or a dress with a very low

cut; etc. The main sanitary items are: pimples on the face; nicotine stained fingers; repeated coughing; blowing the nose; clearing the throat and very audible breathing.

Next we come to the manners or etiquette group, where we find the "obnoxious" ones mostly threaten our health or enjoyment of life. They include: coughing in another's face; spitting out food at the table; talking when the mouth is full of food; talk during a musical number or lecture; a disobedient child; disrespect for old people; a woman swearing; habitual arguing; nagging or complaining and criticizing. Also belonging to this group are: cheating in a game or examination; a religious hypocrite; crowding ahead in a public line; failing to listen while you talk; a salesman trying to force an unwanted sale; cruelty or harshness to a child or an animal.

In the "slightly irritating" etiquette group come many items which are irritating because they tend to make others resent an inference that they are not quite as good as the person causing the irritation. A few of these items are: having another speak dictatorily to you; being with a know-all or a very superior acting person; hearing the command "shut up"; waiting for a person late for an appointment; a person who acts as though he doubts you; a person expecting you to believe his petty lies; being told to hurry when you are already hurrying; "back-seat driving"; hearing unasked advice; criticism of your religion; a conversation monopolizer; interrupting while you are talking; edging you off the sidewalk; a person bragging about himself or "showing off"; coaxing you after your mind is made up; to be snubbed or laughed at; to see private whispering in a company; a person continually trying to be funny; to be with a "touchy" person or one with an "inferiority complex."

There are also in this "slightly irritating" group a number of items such as public love-making; attempts of a person of the opposite sex to kiss or pet you; suggestive dancing; being with a person of the opposite sex who is reputed to be slightly immoral; over-familiarity of an acquaintance of the opposite sex, etc., which apparently cause resentment because it indirectly infers an inferiority in the person irritated. Women especially resent all of these sex annoyances, perhaps because they are inferred to lower the reputation of women in general. A woman spitting, drinking, acting rowdy, wearing excessive cosmetics, inappropriate clothing, or showing any other irregularity causes more resentment among women than among men.

In the "slightly irritating" etiquette group also come some of the items listed in etiquette books. Among them are: Cramming the mouth; eating with the head close to the plate; eating with the knife or the fingers; eating noisily; drinking from a saucer or bowl; hearing another criticize food at the table; waiting for person's late for their meal, etc.

Most of the breaches of what is ordinarily termed etiquette, however, are annoying only to the "unpleasant" degree, if we judge by the reactions of the rather cultured people who were used to secure these averages. Seeing another prop his knife or fork on his plate, butter a whole slice of bread, playing with the table utensils, noisy celery eating, and rapid eating were only very mildly if at all annoying. Selecting

ıe best from the plate, allowing ıe spoon to remain in a cup, and olding a toothpick in the mouth in ublic were a little more serious— out equal to seeing another scratch is head or read over your shoulder. Holding a cup with both hands vhen drinking was about as bad as ingering after you have said "good-ye", or as listening to a poor joke.

Some of the items which irritate ecause they hurt our ego in this 'unpleasant" group are: To hear nother brag of his ancestry; to see very aggressive or self-satisfied erson; to hear unusual or affected vords used for effect; to see affect-d demonstration between girls in ublic; to hear a person who is logmatic on orthodox religious uestions or who is a political radi-al; to see faddish dancing at a ocial dance; to hear obvious flat-ery; to have others comment on our clothes, etc.

Broadly speaking, then, the "ob-noxious" items which will most uickly drive away prospective riends, are (1) things which sug-est, perhaps without our conscious nowledge, that we do not respect heir health, and (2) things which eem to indicate that we regard our riends as inferior to ourselves. Our offal and accumulated dirt is most bnoxious, with the possible excep-ion of taking advantage of chil-lren and inferior animals in a brutal nanner, and attempting to get ahead by cheating or other foul means. Criticizing, arguing, nagging and lain "bull-dozing" as well as diso-edience to those in authority make it appear that you regard yourself as superior to others, and, therefore, are not a desirable friend unless you have some very strong counteracting good qualities.

By far the greater number of "slightly irritating" offenses are due to acts which intimate to others that you regard yourself as just a little better than they, not by cheating or outward complaint and arguing, but by little suggestive acts, such as showing that you doubt a friend's word, by monopolizing the conversation, by pretending that it is necessary for you to direct their efforts, by being sarcastic, by snubbing them, etc. Second in importance in this group is disregard for the health of others, not in the very obnoxious ways, but more through careless habits, or by personal appearances suggesting carelessness of the health of others. Also many of the breaches of good manners begin to appear in the lower margin of this group.

The most numerous items in the "unpleaant" group are those closely associated with outward personal appearance and minor imperfections of the body. These include the polishing touches, such as untidyness in clothing, hair, shoes, hands, etc. The annoying manners change from those inferring inferiority in others, as found in the "slightly irritating" group, to the table and personal manners, imperfections in grammar, and types of familiarity which under different conditions would not be offensive.

Hawaiian Quilt Making

By Romania Hyde Woolley

THE art of Hawaiian quilt making as they have it today, dates back to the arrival of the Protestant New England Missionaries in the Hawaiian Islands in 1820, for, it was the women missionaries who taught the natives to make quilts after the mode of the colonial dames. They had brought their own quilts which served as a pattern. However, the Hawaiians were not satisfied with the occidental's designs, and at an early stage began developing their own patterns, which have become unique.

Native-like, their inspiration came from their immediate surroundings, Mother Nature, taking fruits, flowers and plant life is general for their designs, and in a premature way they began drawing their patterns in diminutive size, gradually enlarging them to one-quarter of the size of the entire kapa, or quilt. The pattern is cut, and pinned onto the cotton background, the background material being folded eight times. With patience and strength the pattern is cut, and when finished the entire pattern is in one piece, which distinguishes the Hawaiian pattern from all others. The background is cut to the desired size—usually very large—for, until lately, the entire family slept under one cover. This is placed on the floor and stretched —being held in place by stones on the four sides. The pattern is then laid, pinned, and basted, the natives crawling over the design which is a constant pricking to their knees and hands. The kapa is taken up, the design whipped in—or over-cast. Some of the women cross-stitch the design on, which means more labor and time.

Before the quilting, the background is washed and ironed. The old quilting frames are used, but the legs of the frames are cut off which enables the natives to squat on the floor to do their work. Both cotton and wool are used for the padding. The back and top of the kapa are basted together, and placed on the quilting frames. The design is usually followed in the quilting, and the quilting is done one-quarter of an inch apart. The average Hawaiian quilter never uses a pencil to mark out her quilted lines—but relies on the eye for accuracy.

I have seen expert workers cut, pin, and baste a large kapa in one day, and over-cast the design in one week. The quilting, when the design is followed, can be accomplished in two to three weeks' time constant laboring.

The quilt shown on page 625 is the Star of Bethlehem design, the quilting being done by a woman 80 years of age. The one on page 626 is only basted. It is the vanilla vine and blossom.

Bright colors are usually selected for the design, with white for the background. Red and white, blue and white, and red and yellow are the favorite Hawaiian combinations.

STAR OF BETHLEHEM DESIGN

VANILLA VINE AND BLOSSOM DESIGN

From Our Missions*

Hawaiian

By Verna Murphy, President

THE Relief Society of the Hawaiian Mission was originally organized in the year 1875, and from a meagre beginning the organization has grown until it is a recognized factor in social and charitable project work, having at the present time an enrollment of about 200 officers and 700 members, with a live organization in most every village and city of the Territory, the total number of organizations being 49.

The work of the Relief Society has been and is, at the present time under the supervision of the wife of the Mission President, hence it is now my privilege to travel from island to island visiting, instructing, and encouraging the women of the church in Hawaii, who are admirably qualified because of an inborn native desire to aid anyone who may be in need of succor.

The outstanding characteristic of the natives of this Paradise of the Pacific is charity, in fact Hawaii is known as the land of "Na Pua Na Mele ame Ke Aloha", (flowers, music and love), which statement, none who know can gainsay.

It has been my pleasure to meet with the leaders of the 49 organizations, most of them in their own branches during the past year, and I find an intense desire on the part of each and all to fully measure up to that which is required of them as evidenced by the fact that an attendance at conference gatherings of 100 per cent of officers and 85 per cent of members is no uncommon occurrence.

Under the new arrangement the Mission Quarterly Conferences in the various districts are being held and I have recently attended such delightful and long to be remembered gatherings on the islands of Hawaii, Oahu, Kauai, Maui, and Molokai including the Leper settlement at Kalaupapa. I find the Relief Society sisters setting a pace in humility and devotion to the cause which has caused me to shed tears of joy and praise the Lord for the blessed privilege which is mine to labor with them and feel the impress of their lives upon my own as an inspiration and urge to do bigger and finer things, to sit with the unfortunates in the Leper settlement and hear them bear testimony and sing praises to the Lord for His mercies unto them and have them offer their funds to the poor on the outside thrilled me as I have never been thrilled before. One would have a heart of stone who did not weep. A lesson of appreciation was by them taught more forcibly than I have ever seen or heard it taught before. We all have our hats off, so to speak, to Kalaupapa for the inspiration of their attitude of love and cheer where one might be justified in expecting to find bitterness.

These good sisters of Kalaupapa and all Relief Society workers of the mission appreciate fully the efforts of the General Board of Relief Society and unitedly join in extending Aloha and very best wishes for your continued success in health and happiness.

Oh! How we shall all rejoice when we receive the good word that

*Greetings from the Hawaiian and British Missions came too late to read in Conference. We are sure our readers will enjoy these accounts of conditions in the Mission field.

OFFICERS AND TEACHERS OF THE RELIEF SOCIETY OF THE HONOLULU DISTRICT OF THE HAWAIIAN MISSION

Others in the picture are: Jeanette Hyde, Mary L. Gowans, Verna A. Murphy. Standing in the rear are: President Castle H. Murphy, Charles Broad and Lanakila Pa.

one of your number is on the way to pay us a visit. Kindly extend our greeting of Aloha to the Relief Societies in General Conference assembled.

British Mission

By Leah D. Widtsoe

I WISH to report that Relief Society work in all the missions is fully operating and that the Presidents of each mission report the work to be making splendid progress. They report that the sisters are enjoying the lessons more each year and that the home life of the members is being greatly enriched because of their study and participation in the Relief Society program.

The sisters generally are enthusiastic about their work in Relief Society to which I can testify from personal visits and conferences with the sisters in all the missions—except the South African, and Sister Dalton sends reports of much success attending the work there.

Out of a total membership in all the missions of 28,781 the female membership is 17,450—by far the majority. Of the total female membership 4,604 are members of the Relief Society or 26% of the total membership. We wish this proportion were greater and are working toward that end.

The highest percentage membership is in the Norwegian Mission, being there 36% of the total; and the lowest in the British and Netherlands Missions—only 17%. Yet the Netherlands Mission has the highest percentage of enrollment attending meetings—as high as 75%. During the summer season all societies meet weekly.

Practically 100% of the societies are following the prescribed Study Course. I feel that all in all much progress is being made and that the societies are filling their mission to the full.

Visiting Teaching in the Northwestern States Mission*

IT is with great pleasure we report to you our year's work in visiting teaching. We feel we were able to accomplish your heart's desire that visiting teaching be taken care of. On our being put into office we were informed that it could not be done successfully in a large city where the districts are so scattered, but we are happy to say it can be done. Our success has been due to the splendid co-operation and untiring efforts of our members.

We consider our older sisters with their wide experience our honor sisters, and as such should be shown every courtesy. We need them in our visits and appreciate the fact they are not able to walk; hence we organized a motor corps of eighteen younger women who have cars and can drive. These sisters call for our visiting teachers and drive them to every home in their district. We have eighteen districts and in the past active year we had 100% report on our visiting. These days have proven highly enjoyable as well as profitable to our society. We have been able to increase our membership, stimulate interest among inactive members, increase our annual dues, our magazine subscriptions, our general and charitable fund with contributions and we have made splendid contact and friendships through these visits.

To us, visiting teaching is the foundation of Relief Society work and without it an organization cannot be carried on efficiently. We need this contact with the sisters in their homes and find every mother

*A report sent to President Pearl C. Sloan.

happy to greet us and accept our message.

We have visited from 235 to 265 families each month, traveling 400 miles to accomplish this.

We feel this visiting is most important in the mission field where there are many lonely hearts away from home who rejoice at a visit from us. Every officer in our organization participates as visiting teacher or motor corps. We are all happy in our work in Portland and look forward with great pleasure to our coming year's work.

Marking the Trail

By Rachel G. Taylor

With pen, with sword, with song,
We glory in the story of the path
Our fathers made across this land—
As deeply in the earth they etched with rimmed wheels
And weary feet,
A hallowed trail.

Oh! shall we let the silent, sleepless years,
With storm, with dust, with seed,
Wipe out all trace of freedom's pilgrimage?
Or shall the frutiful love we feel,
Mark well, for generations yet unborn,
Our epoch making trail?

A Bit of Heaven

By Merling D. Clyde

Oh, my heart is filled with wonder,
Mixed with just a bit of fear,
For a helpless little bundle
Nestles close against me here.

Trusting eyes gaze upward at me,
With a faith from some unknown;
Fingers pulling at my heartstrings,
As they clasp about my own.

Oh, so wise the Power that binds us—
God just can't be always near,
So He sends a bit of Heaven
Wrapped in baby's trappings, dear.

Happenings

By Annie Wells Cannon

"PATIENCE the golden asset," so says the modern business man. Dr. Eliot long ago acknowledged this fact after spending years believing energy to be man's greatest quality.

TRULY women lost a friend when David Starr Jordan died. As women hate war, liquor, tobacco and kindred evils so did he. The fine things of life that make for happiness he championed. It is a comforting thought that death cannot destroy the good work of such a man.

"A World Can End," the "latest best thriller" is the title of a new book by Irina Skariatina, formerly a Countess of Imperial Russia, but now an American citizen known as Mrs. Blakeslee. The book contains many pages of her own experiences while at court under the regime of Czar Nicholas and during the war when she served as a nurse.

MRS. ELIZABETH ACHELIS aims to revolutionize the world calendar by dividing the year into four equal quarters, having a "year day" and a "leap day" to round it out. Mrs. Achelis' plan is being considered by the League of Nations.

A NEW way whereby women may earn money toward college education has recently been worked out successfully by six young women in South Dakota. These girls conducted tours through the Homestake Mining Company, making three trips daily, explaining the process and answering questions.

MRS. MILDRED ARMOUR of Oklahoma spent two summers tramping the Arbuckle mountains to collect material for her master's thesis. Her advanced degree in geology from the university of her state is the reward for this perseverance.

THE American Legion at its national convention voted for a referendum on the modification or repeal of the Volstead Act while the American War Mothers and the Service Star Legion, both composed of the women relations of the ex-service men, voted absolutely for the maintenance of the 18th Amendment. "A house divided against itself cannot stand." Who will win, the mother or the son?

EDITH WHARTON, after spending several weeks in London getting impressions of literary life for her new novel "The Gods Arrive" is now working at her country home near Paris. Many consider Mrs. Wharton the greatest of our women novelists.

A MODERN Vanity Fair is "The Red Haired Woman," by Katharine Brush, now classed among the leading American novelists. The book is daring and realistic but lacks that subtle finer literary touch of a Thackeray, just as many things modern have lost something idealistic and sweet. The beautiful Lillian Le Gendre—the heroine, awakens disgust in the mind of the reader, while Becky Sharp created some sympathy. True womanhood is however the more admired by contrast and the fact made plain that beauty alone does not win.

Relief Society Conference

By Julia A. F. Lund, General Secretary

THE semi-annual conference of the Relief Society was held September 30 and October 1, 1931. The conference consisted of four sessions, a General Officers' Meeting, held in the Bishop's Building, at 10 a. m., on September 30, and three General Sessions for the public, held in the Salt Lake Assembly Hall, at 2 p. m., on Wednesday, September 30, and at 10 a. m., and 2 p. m., on Thursday, October 1. 21 members of the General Board were in attendance, and 355 officers and board members represented the stakes and missions.

President Louise Y. Robison presided at all the sessions of the conference.

The music was an especially fine feature. Mrs. Lizzie Thomas Edward conducted the congregational singing. The special musical features were supplied by Pioneer, Granite, Mount Ogden, Ogden, North Weber, and Weber stakes.

The ushers for the conference were provided by Cottonwood, Ensign, Liberty and Pioneer stakes.

Officers' Meeting

PRESIDENT LOUISE Y. ROBISON

MY Beloved Sisters: I wish I could express my appreciation for your splendid work, the love and loyalty you manifest, and all the joy that you bring into the lives of the General Board, and to the women in your communities. Our hearts are made happy this morning by these beautiful flowers. Everywhere the evidence of the perseverance, energy and refinement of our Relief Society women is shown in the flowers which beautify their homes and the communities.

The response to the planting of trees for which we asked last April, has been most gratifying. Some of our stakes have informed us that the Norway Maple will not grow in certain climates, then do not hold to the Norway Maple, just choose a long-lived tree, one that will be suitable and give beauty to the surroundings. In Southern Utah the evergreens, that do well in that climate, were selected.

All of our hearts have gone out in gratitude to you sisters for the marvelous work you are doing in the conservation of food and clothing for this winter. Wonderful reports come from every stake and mission that has been visited so far by representatives of the General Board. We do thank you for this, for we know it does not come without effort.

We are so happy to have the Bishops with us in our stake conferences. They are our guests, and they hold the Priesthood, but in calling the roll frequently the ward president will say: president, first and second counselor, secretary, organist, etc., and the Bishop, as if he were just an after-thought. It seems to me the gracious thing for us to do is to acknowledge first the Bishop, then the president, etc.

As we are going to study the Book of Mormon for another year, we call your attention to the fact that we still have the Book of Mor-

mon charts. One of the Apostles said he thought this chart clarified the study of the Book of Mormon more than anything we have had.

Relief Society presidents, Relief Society work comes first, looking after the well-being of the people in your stakes is your first responsibility.Financing missionaries is not our work, neither is it our responsibility to build meeting houses. We can give support and cheer to the missionary and the loved ones at home. I visited a stake not long ago, where the stake president was in despair, because in one of her wards the women had been asked to turn over a large sum of money to the Bishop to build a meeting house, and the needy had been entirely neglected. I do not want to say anything against help you can render, but your first responsibility is to those who are in distress in your communities. If you will read the first minutes of the Relief Society you will find the real mission of the organization, and this has not been changed since. I do not know of any of the Authorities who have given us the mission of building meeting houses, or sending missionaries. These activities belong to the Priesthood.

We would ask you to be careful about making expensive gifts. Some of our sisters report that beautiful gifts have been sent to other places, to other stakes and other institutions. That is all very well if everyone in your stake is looked after, and you have nothing else to do with the surplus. Cooperation is very fine, but have your ward president consult your stake president before anything is sent out of the stake. The stake knows what its needs are. We have in all of our stakes wards that are capable of taking care of themselves—not that they are any better people, or more industrious, but circumstances are more favorable for them. In that same stake there may be many poor; there are very few stakes in the Church where help is not needed in some of the wards.

There has been some misunderstanding about the one article that we have asked to be contributed. Many people want to know whether credit can be given, and we have said no. A report was made that in one of the districts some of the people were giving money instead of articles of clothing to be used for the thing that would be most needed. The question was asked, "What shall we do with this money?" The need may not be there right this minute, and could they put it in with the charity fund. It was decided, no, this is not regular charity, it is an emergency call, it is an unusual free-will offering, and it must not be put in with the charity fund or it would have to be disbursed from this same fund. So we do beg that every person who can supply anything at all will give one serviceable article, either new or remodelled, and see that it is wearable. When the needs of the stake are supplied the surplus should be sent to the General Office.

If we are members of the Church of Jesus Christ of Latter-day Saints, and if we have taken upon ourselves the responsibility and the obligations, can we go to bed at night comfortable, warm and sheltered, and feel that some of our own people have neither food nor clothing? When a contribution is made, keep a record of it in your history, that so many articles were given, but do not put a money value on it, and do not give credit to anyone for this, because some of us may not be able to make a very large gift, while others can. This makes a distinction, and it is something we want

to give freely, without any credit or recognition.

We are still urging that we have the preparation meeting for the teachers. We have had reports from some of our stakes where this has been put into effect, and the increase of the activity of the teachers has been worked out beautifully. In some of our stakes we have found a little difficulty in getting women there, but I believe just feeling that the need is there would bring a better response.

The use of the blue song books, which are so dear to your heart, has not been discontinued. As long as you can use the blue book, use it. A circular that has gone out from one of the book stores has been a bit misleading, and some of the stakes have written in in distress, feeling that we advise that our blue books be discarded. Far from it. In cases where you have to buy new books, get those splendid song books, "L. D. S. Hymns." You will find that the songs in your blue book are almost all included in this book. Do not feel that the blue book is to be discarded. Take as good care as you can of those you have.

Some of our splendid stake presidents are feeling quite desperate because some of the Bishops and ward presidents do not care to poo their wheat fund, and I would lik to say to these presidents not to fee troubled about it. I know they hav done the very best that is in thei power. Where you cannot get you wheat fund pooled, do not despai We carried on Relief Society wor long before we had the wheat in terest, and the Lord will bless u and we will carry it on still.

We are still asking you sisters t patronize home industry, as one o the best means of helping you states. I hope you will remembe this.

One big thing before us now i our Social Service Institute, whic will begin here in this building nex Monday morning. We want to ex press our appreciation to you sple did stake presidents. I know man of you have been troubled to kno how you could raise means to sen your representative. And many o the fine sisters who are leaving thei homes in response to the call an making immense sacrifices to com We want to thank the sisters wh have made the effort to come in. W want the stake presidents to us them when they go back into th stake, so the great benefit from th services of these sisters can be rea ized.

REORGANIZATIONS

Stakes

Date	*Stake*	*Released*	*Appointed President*
Sept., 1931	Ensign	Alice B. Castleton	Janet M. Thompson
July, 1931	Kanab	Susie E. Robinson	Bergetta A. Covingto
July, 1931	Liberty	Ida D. Rees	Amy P. Romney
July, 1931	South Davis	Effie P. Eldredge	Ella Williams

Missions

Organization:	Texas		Irene N. Rowan
Reorganizations:	Australian	Hazel B. Tingey	
	East Central	Fanny S. Smith	Isabel C Jones
	Mexican	Mrs. Rey L. Pratt	Vilate R. Ivins
	Northern	Allie Y. Pond	Artemesia Romney

MRS. EMMARETTA G. BROWN

President—Granite Stake Relief Society

SINCE the first institute, when the General Board invited in the Salt Lake County presidents and their aids to an institute here, we have been having a certain amount of educational welfare work in our stake all the time. We soon realized that we were just one little part of the welfare work, as an auxiliary to the Priesthood, and we felt that our brethren should understand as we understood, and so we asked the General Board if we might have a class conducted at night, so that our brethren could be present, and at our suggestion they sent us Sister Amy W. Evans of the General Board.

Our Stake President was greatly interested. He said that all case work should be done as far as possible within the ward, consulting with our newly appointed stake aid; that wherever it was possible to use her, he would like our ward presidents to use her in discussing the cases. Also he was very anxious that the cards be made out as soon as possible, and that a duplicate be placed with the stake aid. He suggested that the charity funds be pooled, that is the fast donation and the Relief Society charity fund: that the fast donation be used first, and wherever possible that the Relief Society charity fund be kept as a reserve fund for emergency use. Our employment committees were to function only in obtaining work for those who needed it amongst their own membership; that all families that they know are in need, they were to report to the Bishop, who in turn would report to the ward president. He explained to our Bishops that the ward president was still responsible for the charity work of the Church, and that she was the one whom the Bishop consulted with: that the ward social service aid was her assistant to help her in the work which she was called to do. He also said that this was true of the stake organization, and we have endeavored, with our stake aid and myself, to consult on every case that has come under our notice within the stake. A monthly report has been sent by the ward aid to the stake aid, and a discussion class, (without mentioning any names, of course everything is held as sacred and confidential as can be) is carried on at our Union Meeting, and our aid is supposed to do all in her power to keep a high standard of the work throughout the stake. If further help is needed we have to contact, in Salt Lake County, with our different agencies. It was suggested that we make that contact, through our Welfare Department of the General Board.

I have stressed so many times our monthly meeting between ward president and bishop. We leave it to the pleasure of our ward presidents, whether they ask their social service aid to come into this meeting. A written report of the use of the money, the finances used in case work, is taken in a monthly report to these meetings for the Bishop.

I believe one of the outcomes of this cooperative plan, by meeting in these little groups, our bishops, our presidents, our ward aids, feel perfectly free to ask questions, to talk about problems and difficulties, and we found that about 50% of the fast donation was being used for maintenance. Again we realized, as a stake presidency, that it was up to our stake president to tell the bishops what they should do. We cannot expect to tell them ourselves, they do not take it from us women.

I know our brethren, if we put it before them the right way, can be converted if they need be, for we have converted a number of bishops. Get our ward presidents first to get our view point, that they can put it over to our bishops, so that they can understand it.

COUNSELOR AMY BROWN LYMAN

I HAVE been asked to say a few words this morning about the Relief Society histories, and to congratulate you upon the work you have done up to date. In 1916 the General Board requested all the wards in the Church to write a brief history of the ward from the beginning to 1916, and place it in the Relief Society record book in a space set aside for this work. It was then requested that each year following, the current history be recorded yearly in the proper allotted space. We find that this has not been done in all cases, and we are requesting that the histories be written up to date by the end of this year. We also asked, when the new record book was adopted, that the stake history, from the time of the organization of the stake, be written up to date in the history section of the stake book. This has also been neglected in some instances. These histories are invaluable, and should all be completed by the end of the year. In some cases rather elaborate and lengthy histories have been written. These should be abbreviated for the books, and the original carefully preserved and kept with the record books.

As you have all learned, a Relief Society handbook has been issued by the General Board. It is written in three sections: (1) Historical Account of the Relief Society; (2) Sketches of the General Presidents; (3) Organization, Procedure and Instructions. This book will be found invaluable to stake and ward officers and to members, as it will answer practically all questions arising from time to time about your work. It has a table of contents following the general arrangement of the book, and an extensive alphabetically arranged index in the back, for ready and quick reference. The General Board recommends that all stake and ward officers procure this book, and encourage the members to do the same. The price is, cloth bound 85 cents, paper bound 60 cents. It may be obtained at the office of the General Secretary.

The Governor of Utah has appointed a committee of 100 to make recommendations regarding unemployment, and in other states and in Canada steps are being taken to improve conditions. I suggest that Relief Society women keep posted on this subject by reading newspaper and magazine articles, and be ready, in your localities, to assist in solving the problems that are arising as a result of the depression.

I compliment the women upon their activity in the conservation of foods for winter use. Utah stake recently canned over 6,000 quarts of peaches, which was accomplished by their taking over a canning factory for the purpose.

The opening of the Utah State Training School for the Feeble-Minded at American Fork, Utah, will take place on October 5, 1931. Inasmuch as Relief Society women helped to sponsor the establishment of the school, they will be glad to know that a superintendent was appointed in July, and has been on the grounds constantly since that time, supervising the preparation of

the new buildings and making plans for the opening of the school. The equipment has been installed, and three teachers employed, in addition to other workers. It will be impossible to receive all children for whom application is made. Other buildings must be erected before all those desiring admission may enter. The school is primarily a training school for trainable children, and such children will probably receive preference in the beginning. As other types of buildings are erected, it will be possible to accommodate a larger variety of types of children. When children from various localities cannot be accepted at this time, Relief Society women will understand why, and can help explain the reason to others.

COUNSELOR JULIA A. CHILD

THE September *Magazine* in the "Notes to the Field," has a whole column devoted to a campaign for the *Magazine*.

We would suggest to you officers to select your *Magazine* Agents with a very great deal of care. Select persons whom you know will be interested. Let them become thoroughly familiar with the *Magazine* before they go out.

Officers, class leaders and members should be subscribers, as it is quite impossible for the class leaders or the officers to conduct the work well if they are not constant readers of this *Magazine*, and it certainly is not possible for the members to carry on an intelligent discussion of the lesson work when they come to the meetings, if they have not been able to read the lesson before they get there, and they cannot read it unless they have a *Magazine*. Sometimes it is passed around, but that is not so satisfactory as when each member has a *Magazine*.

We hope that the officers will make an effort to increase the subscriptions this year. Read the "Notes to the Field." In a previous number of the *Magazine*, there was a report from one of the stakes as to how they had increased their membership. There are many wonderful suggestions you can get to help you out.

We trust that all officers and members will be loyal to our *Magazine*, and try to increase the subscriptions to that point where there is one in every home.

MRS. ROMANIA HYDE WOOLLEY

MY work in the Relief Society is the result of a covenant which I made with the Lord, and I feel that it is proper that I should tell you of this, because the interest I took in the quilts is the result of this work.

For about three years I went through a terrible nervous breakdown, and was isolated from my family and friends. In distress of mind and body, I plead with the Lord that if He would give me my health and strength again, I would get into some work where I could help, and I am a witness to you this day, being able to stand here before you, that He has answered my prayers with great blessings upon my head.

The first thing I turned to was the Relief Society. I was the only white member there, and the services were conducted in Hawaiian.

It was rather discouraging, but I knew what I had promised the Lord. Out of respect and courtesy to me, one of these women oftentimes would stop and translate for me as the meeting proceeded.

To give you an idea of how these quilts are made, I may say that before 1820 the Hawaiian knew nothing of fabric or cotton goods, and it was not until the New England mission came to the Islands that they learned how to sew. The natives were interested particularly in the lessons that the missionaries brought, and being a people loving nature and art, they took from their plant life, and the objects around them, the motifs for designs. All the designs that you see here* are taken from nature and things that are near them.

My reward has been great. At first it was rather difficult to mix with the Hawaiian people, not knowing their language, but I have been blessed in being with them. They are so full of humility and sincerity that it is a great inspiration to be around them. I thought I knew how to pray, but I did not know what praying was until I worked among them. The Lord has blessed them with burning testimonies. One woman had a husband who was not a member of the Church. She said, "For 18 years I have prayed for him." Another sister said she had prayed for 40 years. She said, "I still pray. Sometimes it is very hard. My husband is a poor man; I have 11 children, and he only makes $3.00 a day. We all help each other." She went on and said, "I am still going to keep praying." One day I had an early telephone call. The sister was weeping, and said, "You cannot know what I know. Today the Lord has answered my prayers, and last night my husband he got baptized, now we are one in the Church." Sisters do not get discouraged if you think the Lord does not answer your prayers.

I did not realize to the full extent what the beauty of the Book of Mormon was until I heard this story. One Relief Society day I saw a woman sitting beside me was reading her Book of Mormon. She said, "I like this book better than anything I have in the world. I only had three grades in school, and I cannot read the scriptures, they are too difficult, but the Book of Mormon is so plain I can understand it."

We have all read the story of Jesus cleansing the leper. It has been a discussion through the ages of whether that was actually done, whether it could be done and it is not certain in the minds of many of our Latter-day Saints. I can testify that I have lived to hear from a woman that sweet story of old, and as I heard the sister singing this morning, it brought tears to my eyes, realizing that that sweet story of old has been told in reality 2,000 years after, right in the midst of our people.

At the last meeting I attended before coming away, a young woman came and asked to speak. She said that she found herself with leprosy. If the Federal Health Authorities of the Islands find anyone with leprosy they are immediately banished to what is a living death. She had two children. Her husband would bring her food, and the things that she needed, and it did not seem necessary for her to go out. A call came to her husband, transferring him to San Francisco, and she knew then that she would be found out and be separated from him for life

*Mrs. Wooley had many beautiful quilts on display.

She said, "I did not know what to do. My mother, who was a Latter-day Saint had taught me to pray, and I knew that great blessings came to our people. I prayed and fasted for one week, without a bit of food passing my lips, and when in the act of prayer, asking the Lord to cleanse my body from leprosy, a light came upon me and it burned as a fire. It started from the crown of my head and left through my toes. When I got up from prayer, I looked at my hands and they were white." I am grateful that I have lived to hear from the lips of a sister such faith and blessings of God.

General Session

Assembly Hall

MRS. AGNES PEARCE

President—Montpelier Stake Relief Society

PURE religion and undefiled before God and the Father," is our aim in Relief Society work. We are trying to get all the women of our stake to belong to our Society, come to our meetings, take part in the lessons. We feel the lessons are an inspiration to all who will study them.

We encouraged the wards to hold their outings, picnics and bazaars during the Summer vacation, also to visit the homebound; to make the new articles for the Relief Society, that they may have something on hand in case of an emergency.

MRS. ELIZABETH C. WILLIAMS

President—Salt Lake Stake Relief Society

OUR slogan last year was "Greater efficiency in Relief Society work through a keener interest and systematic study of charity and lesson work." We are enlarging upon this aim for this year, and putting into it "more extensive thought and study."

We have four fundamental requisites that we think are necessary for us to put over our work in an intelligent manner: (1) dependability; loyalty, love of work and devotion to duty; (2) a definite plan or program of work for each year, with a project or aim; (3) organization of work, division of responsibility; (4) execution, or putting into acton the accepted plan.

We thnk there are three rules in observing these four outstanding requisities, and they are: (1) I see my own job. We feel, as individuals, that if we can see the job to which we are assigned, and make good, we will have accomplished one big effort; (2) that I see the organization doing as best it can, and be cooperative with it; (3) that I see the other person, or the other individual in her job, and that I lend her all the encouragement and helpfulness possible.

Our wards now are saving food for the coming winter. They are also doing a lot of work in remodeling clothing, so that no child shall be embarrassed by going to school in ragged clothing, or have to stay out of school because of lack of clothing. We have asked our ward presidents to give one full day each

month, aside from the Work and Business Meeting, to remodel clothing. We have asked every woman, regardless of her affiliation with the Relief Society, to contribute one quart of fruit to her ward president.

Through our educational program we have been able to increase our interest in Relief Society work. We have excellent stake supervisors. They are so enthusiastic and imbued with our lesson work that all of them have taken courses in their line of work at the University of Utah or the Civic Center. Each year we have a definite project.

We feel that the Relief Society offers great opportunity for service. It gives us a better understanding of the value and purpose of life, and develops a greater love and sympathy for humanity. We are going through a financial crisis, and we have a tremendous task before us, and because of this condition there are great possibilities ahead for service, and there are no limitations to our development if we apply ourselves, for the Relief Society work is as broad as eternity and as enduring as love.

"When we work for those around us,
For ourselves we gain a prize.
Ladders that we build for others,
Are the ones by which we rise."

MRS. MAUD D. CHRISTENSEN

President—Alpine Stake Relief Society

THREE years ago Alpine stake was divided into three, leaving us only six wards. The love and unity that exists between the three stakes, the tender ties and sisterly interest, we hope will never change.

Our purpose is to convince our young women that Relief Society is the finest organization with which they can be affiliated. We need their talents, their sweet voices, and they need Relief Society.

We are especially pleased with our health conference, which functions once a month in connection with the Utah County Health Unit, six of our women assisting. An average of forty children are examined each month. Mothers are given instructions on diet, clothing and physical defects, and advised by competent doctors and nurses of any conditions requiring medical or surgical attention.

In May of this year 80% of the homes were visited to interest young mothers. At the next conference 104 children were examined; a total of 555 during the year.

Our local doctors and dentists have been very considerate in taking care of charity cases at a minimum charge, or assisting at the conference in the absence of the county physician. Within the past two months 24 children have had tonsils removed, the expense being assumed by Relief Societies of the wards and stake. Several maternity cases, eye corrections and dental work have also been taken care of.

During the past year we have stressed the contribution of used clothing. Many articles were sent in already cleaned, pressed and repaired. Others were given to the organization for remodeling and distribution.

The Relief Society has become the social center for the women of the ward.

In August the Stake Presidency

Bishops and Relief Society heads met to formulate plans for taking care of the unemployed of our community. A survey has been made to determine who might need assistance during the winter, and a close check up on conditions will follow. The Mayor and civic organizations are cooperating, and definite plans for material relief are being put into operation.

MRS. WINNIFRED B. DAYNES

President—Grant Stake Relief Society

WE are trying in the best possible way to carry out all of the instructions given us by the General Board, and cooperate with the Priesthood in our stake in everything. Our work is so divded that it does not become burdensome to any one person, but each stake officer is responsible for some part of the work, in this way contributing to the success of the whole.

Our attendance is greatly increased through the young mothers' group. Some of our aims for this year are to have: better preparation of lessons; better attendance; better spirit of cooperation; better preparedness for the needy; to be mentally and physically fit to assume the responsibilities to which we are called; to increase our spirituality; to be 100% efficient; to have 100% teaching; in order to check closely on every family in our wards, and avoid any unnecessary suffering this winter; to have one monthly officers' meeting, with every officer present, and if possible to have our Bishops meet with us.

Perhaps one of the outstanding features in our Stake Relief Society work is the way our work and business division is operated. We feature about five special groups on account of the difference in ages, financial condition, and general interests of the members who attend. We have the quilting group, rug group, art group, sewing group, and young mother's group. This year we hired a professional teacher of sewing for the sewing group, who each month gave the supervisors a lesson to take back to their wards. We realize that most of our sisters have done sewing, but the finishing which makes the difference between really fine work and the unsatisfactory things we so often see, is due to the fact that many of our sisters have never had an opportunity for instruction, and we desire that the work in our stake shall be of the finest quality. Our young mother's group helps the young mother to know how to live with her children; to supply a special need for the mother; to give relief to the over-burdened mother by helping her solve her greatest problem, managing her children in a scientific and successful way; to understand and practice right principles in the home.

Each year we have put over some special activity. On our anniversary day, last March 17 and 18, and as a climax to our year's study of the Book of Mormon, we felt it quite fitting to present the pageant, "Voices from the Dust," written by Professor Eastmond of Provo. Our characters were chosen from all the 14 wards of our stake, some of the High Councilmen, Bishops and Ward Presidents taking part. Our beautiful Relief Society chorus and 60 children added to its success. Five thousand people attended. We entertained the old people at the

County Infirmary once a month, and put a little sunshine into their lives. We have assisted in sending malnourished children on vacations during the summer.

MRS. MARGARET W. MANNING

President—Bear River Stake Relief Society

OUR Relief Societies have given a portion of their welfare money, have pooled it, to be used by the stake aid and our workers doing the welfare work.

In May we held clinics in all of the wards in our stake, and during these clinics there were over 298 pre-school children who were examined, also some mothers, and they were given medical attention, and also pamphlets that would be helpful to them.

In our stake we have done a great deal along the lines of conserving fruit. Our Bishops cooperated with the County Commissioner, who procured the fruit from the growers.

MRS. ROSANNAH C. IRVINE

Member of the General Board of Relief Society

OUR Church is a Church of law and order. It was organized by revelation and authority, to bring salvation to the nations of the world. It functions in three ways—through the Priesthood, through the Relief Society and through the other auxiliary organizations. By the Priesthood the ordinances of the Gospel are administered, the glad message is carried to the world and the affairs of the Church are governed and directed. The auxiliary organizations take care of the youth of the Church; they teach and they train and they prepare them for their future responsibilities as leaders in our Church and in our communities.

The work of the Relief Society is different from either of these. It is not our function to govern and direct the affairs of the Church. It is not our mission to carry the message of salvation to the nations of the world. We were organized for a special purpose and that is as the name implies, to bring relief. When the Prophet organized the Relief Society, he laid upon the sisters a great many duties, the chief one of which was to look after the welfare of the families in the Church, to care for the poor. Soon after the organization, Sister Orson Hyde remarked, "How are we to look after the poor, if we do not know where the poor are?" It was this remark that inspired the president, Emma Smith, with the idea of appointing the sisters to go out in the Church, and visit the families in the Church, and find out the conditions existing there.

At this time these women were called "visiting sisters." Later on they became "visiting teachers," as they are now called. The mission of the visiting teacher is to visit monthly every L. D. S. family, to find out the conditions in every household, and every family in her district; to carry peace and good cheer to everybody whom she meets, particularly to the families that she visits; to make accurate and confi-

ential reports to her ward presi-ent.

It is the office of the visiting acher to search out affliction. This ould never be done in the spirit meddlesome curiosity. She goes ly in the spirit of helpfulness. She kes for her pattern the great acher of the world. Jesus taught living a perfect life, by encourag-g the down-trodden, by comfort-g the widow. The visiting teach-has adopted His code as her ethod of action.

The visiting teacher might be lik-ed to a gardener, who has the re of rather a precious garden. is work is to tend the flowers, to une the trees and shrubs, to nour-h the delicate plants, and rid the rden of obstructive and destruc-ve weeds, so that the plants may ow. A good gardener loves his ork; he is never too tired to go until he completes some phase work that he is doing, and that is interested in. He forgets his hing back, his weary limbs, his ugh and grimy hands, in the in-rest of some particular thing he is ying to do. He is compensated for s toil and physical efforts by the vely result of his garden. We ever know, when working with man beings, how much we may be le to develop them, and help them the upward path by a kind word d a helpful suggestion.

The work of the visiting teacher, like that of the trained social orker, does not require special training, but we should try to cultivate many of the characteristics of the social welfare worker—an open mind, a sympathetic understanding, a kindly and yet impersonal attitude toward the people, the ability to arouse in others a cheerful, helpful spirit, and an ambition to go on.

To make the task of the visiting teacher easier and more effective, the General Board has, for a number of years, mapped out a plan of work. We publish in the *Magazine* every month an article, giving a topic and text for the visiting teacher to follow. We should be very glad indeed to know that these are followed and studied and used when visits are made in the districts. We feel that they are beneficial, not only to the ones who are visited, but to the visiting teacher herself. If they are studied and used they will be of great benefit everywhere.

During the war a new phrase came into existence—"Carry On." We think the mission of the visiting teacher is to "Carry On." To her is entrusted a glorious work, a work unique and different from that of anyone else in the entire Church; to do it well she must emulate the life of the Savior; He must be her constant guide and inspiration; she must strive to follow in His footsteps; she must learn He is the Way, the Truth and the Light. We can only obtain perfection by following in His footsteps.

MRS. ELIZA W. TADJE

Former President—Swiss-German Mission Relief Societies

THERE are fifty Relief Societies in the Swiss-German Mission. t the present time, we have such onderful leaders that the Relief ociety is quite able to take care of its own funds, providing for the poor, caring for the sick, and doing just as you are doing in the wards and stakes of Zion.

It has been my privilege, during

the three and one-half years I have spent in the Swiss-German mission to visit and attend 89 conferences. The tme has come when mission presidents' wives no longer go into the mission fields and go out of the mission field without leaving records. This record book contains a general report of all our work, the branch instructions, branch reports, recommendations, projects, and a list of all the officers of the organization.

We have in this last year started a Relief Society fund ,which will help our district supervisors in financing their trainfare and in helping them bring our organization up to the standard it is in the stakes and wards.

MRS. FANNY S. SMITH

Former President—East Central States Mission Relief Societies

THE work of the Relief Society in the mission field differs greatly from the work here. Sometimes it is carried on with much difficulty, and under trying conditions, yet all the sisters in the mission field have in their mind, to learn more of the Gospel of Jesus Christ, and to make themselves better qualified for the great responsibility of life.

The lesson work is very much appreciated, and the outlines have been very beautiful. Those of you who have been in the mission field know how dearly the saints love the Book of Mormon. The Work and Business meeting gives an opportunity that is much needed to make themselves acquainted with their neighbors and their friends.

One of our organizations has been so active in their welfare work that the newspaper publishes a full report of their activities.

Last, but not least in importance by any means, is social welfare and character development. The lessons are most beautiful. They have been a means of developing the women of the South.

The South is a beautiful country the green hills, the oak trees, the elm and nut trees make a very beautiful setting for the cottages that are scattered among the hills. These people are loyal to their religion. They are a hospitable people, they love us with all their hearts, and everything they own is at the disposal of the missionaries. Their goodwill is for our success, and for the advancement of the Gospel of Jesus Christ. The South has many interesting points to see; one is inspired to noble thoughts when visiting the birth place of Abraham Lincoln, in standing by the stream where he drank. One is thrilled in visiting "The Old Kentucky Home." When you talk to Old Black Joe you are really touched with emotion as he tells of the stories of long ago, when his father was a slave

General Session

Thursday Morning—Assembly Hall

MRS. HAZEL B. TINGEY

Former President, Australian Mission Relief Societies

THIS is an opportunity I have this morning in representing the Australian Mission Relief Society workers. Though our sisters in Australia are separated from us by thousands of miles of land and

water, at this moment their hearts and their thoughts are near and dear unto us. We have soceties organized in all of our istricts. Australia covers an area as great in extent as is the United States; traveling from Sydney, our Eastern point, across the point, is a distance of over 3,000 miles, so you see the districts are separated from one another in that field.

We are taking up the work as outlined in the *Magazine* as nearly as we can follow it. Our theology work is wonderful. Our Work and Business Meeting perhaps is not quite as successfully handled as you here at home would handle it, because so many of our sisters are engaged in making a livelihood for their families, and we have not a great deal of time to spend along that line, although we are taking it up, doing our sewing, making over clothing for those who need it, making quilts, etc. The literary work is a bit of a problem as outlined in the *Magazine* for us, because our sisters feel that if they study authors, poets, writers or musicians, they would like to study those of their own nationality, and there we differ just a trifle from the *Magazine* lessons, seeking out our own writers and authors—British.

The social work is needed, I fear, more than anything else; perhaps not more than theology, but in the world today they need to sense that beautiful ideal of life that the "Mormon" people have. We are doing visiting teaching along with our Priesthood members.

MRS. ALLIE Y. POND

Former President—Northern States Mission Relief Societies

WHAT I feel to be the outstanding achievements of Relief Society in the Northern States Mission during the past three years, was the organization of fourteen new Societies, and during that time not one disorganized, all faithfully working, and Sister Romney informs me they all held fine conferences on Sept. 27. Their cooperative spirit was shown in putting over the things that were required of them, for bazaars, dinners and parties, also many successful plays, which helped in the building of the five new chapels; in sending out wonderful baskets of food to the poor for Thanksgiving and Christmas.

The call made for clothing, both old and new, was responded to most wonderfully. In the Logan Square Branch there was so much clothing donated that after all were taken care of in our branch, a car load was sent out to the hospital for incurables. Clothing from three other small branches was sent in, and we sent some six boxes to a little branch where every man was out of work. These sisters sewed faithfully, and were able to provide warm clothing for children going to school. One sister sent in for a baby layette. I asked the president of another branch to send the little layette she had to this sister, whose husband was out of work. I feel it a great achievement to have had that splendid cooperation among the Relief Societies. We have about 450 active members. We have 8 Relief Societies in the State of Illinois; 4 in Wisconsin; 3 in each of the States of Ohio, Michigan, Indiana; and 1 in Iowa.

Our social work went over big in most of our branches.

General Session

Thursday Afternoon—Assembly Hall

PRESIDENT LOUISE Y. ROBISON

I AM deeply grateful to our Heavenly Father for His spirit that has been here with us. There are no better people in the world than our Relief Society women, and now is the time for us to have added faith and to do extra work. Even here in Zion, among our own people, we leave largely to our Heavenly Father the care of our brothers and sisters who are just over an imaginary line. We must have order, we must have boundaries, to keep our work systematic and prevent confusion, but I am sure no woman here could feel that conditions are ideal because she lives in a favored part of the country; because her land was watered when it was needed, and the sun shone down warm enough to produce fine crops; that she has an abundance in her storehouse, with clothing to wear; if she knows there are brothers and sisters not far from here who are without the comforts of life. We had word come to us from a reliable source, that there was one group of our saints who had not bread or clothing. Last spring we made a special call on the Relief Society sisters, and we had hoped it would go beyond Relief Society—we had hoped it would go to every person in the Church, and people who are not of our faith who are in our midst. We had hoped that everyone would donate one article of clothing, or household equipment; that it should be in good repair, not something that we could not use, but a usable article, or a new article. We felt that the women of the Relief Society would deprive themselves of some little luxury, something that they could do without, in order to give this. I believe th has been some misunderstandi and that the Relief Societies ha felt that it was just for their ch ity fund. We know that for t last 90 years, since the Relief S ciety was organized, that you ha taken care of those in need, b these are unusual times. L spring we felt that this was goi to be a hard winter, and we h hoped that the brothers and siste who were going along quite smoo ly would give, not as it used to said in war time "to give until hurts," but to give until you ceive the blessing for giving. I not believe any of us would cold or hungry in sharing w those who are in need, and so have asked that each person g this article; that it be given to t ward president; that no credit placed upon it, because it is a fr will offering, to bless those of o loved ones who are in need. It m be just across the line from ward, it may be just across the l from my state, but what is the d ference if suffering is relieved.

Now it was not intended th they should be used just to take ca of the usual needs in your war It is for the unusual conditio We had a woman come into our fice about six weeks ago, and was telling of conditions in ward. She said, "Sister Robison go out to confine mothers wh there is not a sheet or pillow slip the house. We have not a wh thing around." Now have you something that you would love give—not that would be a hardsh on you, and you would feel that y were making a sacrifice. It is

because of our great wisdom that the sun shines just right on our crops, or that the rain falls just right, it is the blessing of our Heavenly Father, and gives us an opportunity to show what we would do when the Lord showers His blessings down upon us .

I hope that when you go to your home you will find something, not something that there is no use in having, that you can never wear, but something that if you could visualize a woman going through the experience of motherhood, you would feel, "I can gladly donate this —I can gladly give a nightdress, or sheet or pillow slip, or some warm clothing, or my child's sweater," anything that can be used in a family. Let us not let these dear people's prayers go up to our Heavenly Father against us, because we are in a land of plenty.

I beg of you sisters to have greater faith to call upon the elders, and have faith in their administration. We need everything that can strengthen our faith. We need faith in our homes. Mothers must have faith to implant fine principles in the hearts of their children.

I pray our Father in Heaven to bless you women who are doing such a splendid work. I know your bodies are often weary, and I know you work just to the limit in taking care of those in your wards, but you remember the promise that was made to you, that your yoke would be easy, and I believe all of you could rise up and testify that it is made light and easy, and the Lord does not forget us.

GENERAL SECRETARY JULIA A. F. LUND

THERE has been a marvelous spirit throughout this conference; something that tells us that even while we are in life, there is something more important than life itself, and the feeling that has been with us has been one of optimism, because we are a people of faith, and believe in the destiny of our people, and the very important work which is their's to do.

George Washington wrote, in answer to a letter from Lafayette congratulating Washington upon his election to the Presidency of the United States:

"I shall assume the task with the most unfeigned reluctance, and with a real diffidence. I think I see a path as clear and as direct as a ray of light, which leads to the attainment of permanent felicity to the commonwealth. Nothing but harmony, honesty, industry and frugality is necessary to make us a great and happy people, if my countrymen will but cooperate in establishing those four great essential pillars of public felicity."

By harmony was meant the sacrifice of personal privilege and personal advantage for the good of the whole. We must encourage individual initiative by the spirit of cooperation rather than competition. We must be willing to share our privileges with others, and to regard as our own the welfare of the whole. In such a plan of harmony there would be the spirit of love for humanity, and interest in the well-being of all.

In the matter of industry, I believe no other country has equalled our own in this development, placing us as we are, perhaps, the foremost and most powerful of nations, but perhaps a lot of the trouble we are having today is that in our industry we must not have taken, as we should have done, enough account of the human interest. It may be one of the great lessons we must learn in our present crisis.

The spirit of frugality, such as

Washington meant, has been the keynote of instructions that has been given, and the soul of many reports we have had from all parts of our organization. That fine frugality such as our people know so well how to practice may, perhaps, be the means of tiding us through the troublesome times that are at our doors.

If public officials were honest in the discharge of their duties, much of the lawlessness of today would disappear from our communities. Honesty is the basis upon which our whole national structure must be built if it is to endure, and it is one of the essential principles we have always had in our Gospel.

COUNSELOR JULIA A. CHILD

WE have heard a great deal during this conference about the other division of our work, the charity, and the looking after those in need. That is a big part of our work, I realize, but there is also the other side, that which considers the edification and the building up of the members, the educational work which has been in vogue for a long time. Educators themselves are looking at this subject a little differently than they did in years past. One of the significant changes in attitude toward education is that which impels us to consider it as a continuous process during life. There was a time when we thought that education was just a preparation for adulthood, and when we grew up there was very little work outlined for us. Today this has all been changed, and there are two important factors that are responsible for this. First, there is a new valuation placed upon education which associates learning more closely with our intelligence and our physical fitness; with our ability to do, and with our personality. Education is not so dependent upon facts we learn, nor upon principles from books and teachers. The sort of education of which I speak comes more from experience, both in school and out of school, and continues just as long as we live and apply ourselves.

The second new and important factor is the discovery that we do not grow too old to learn, and that ability to learn increases with age and experience far beyond the dead line set in former days. This point of view is what concerns us as members of this great Relief Society. Women who are ripe in experience, and have reached middle age, may go on with profit studying and improving themselves.

The Relief Society, as an organization, is designed primarily to prevent suffering, and to help those who need help, but we must remember that this great organization is interested in the moral and spiritual welfare of all its members, and the citizenry in general. It has, therefore, provided a program of adult education for its membership.

It is very gratifying for us to receive word from all over the Church as to how helpful these outlined courses of study are to the members. A great deal of time is spent in preparing this work. Committees are at work all the time trying to find out what is the most suitable for the lessons. After they are prepared, they are read and censored by committees, and every precaution is taken that nothing will be sent out but that which will be of the most benefit to the workers.

The General Board feels that inasmuch as these outlines are sen

ut to the whole Church, to all of ur associations, that we would like ou, as officers and teachers and nembers to follow the outlines just s nearly as possible, so that there vill be harmony throughout our reat organization. Of course you ave to adapt them a little to your lasses, but our desire is to have the ourses followed as closely as pos-ble. We feel there is strength in he fact that throughout the world ll the women are studying the ame work. Brother Brimhall, a ear or so ago, spoke on loyalty. He said, "Be loyal to the lesson out-ine. Condense it, expand it, but lon't discard it. Loyalty to outline s loyalty to the organization that urnishes it. Study the outline with i view to making it sparkle." I would like to add that same thing. Study it and teach it to your class, you class teachers, but do not discard it.

The teachers' topic is now included in our course of study, and it is very necessary that it be studied, that the sisters may go in the homes and carry the message that is well prepared, and give it in an intelligent manner.

The committees are now at work on our next year's course of study, and we hope when we meet in April we will be able to tell you what is going to be given for next year's work.

We think it is a wonderful opportunity for improvement, and I hope you will take it, and use it as you would an extension course. Basil King says, "He who would go on living and not begin to die, must be willing to be taught, reaping the harvest of both youth and age."

COUNSELOR AMY BROWN LYMAN

WE are constantly being reminded by the General Authorities of the Church that the chief mission of the Church of Jesus Christ of Latter-day Saints is to carry the gospel message to the people of the world—to preach the Gospel to every nation, kindred, tongue, and people.

There are a number of auxiliary organizations in the church—aids and helps to the church proper, and the question naturally arises—What are these auxiliary organizations contributing to this great major project of the Church? And to us particularly, the question arises—What is the Relief Society contributing? And what are the individual members contributing to this great major project of the Church? Are they doing all they can to further this vital and important work?

A brief review of the work of the Relief Society will show, I believe, that it is making some rich contributions to the cause. It is doing this, first, by helping, as an organization to spread the Gospel; secondly, by educating and training its members within the organization in religious and spiritual matters, and by affording opportunity for them to participate in practical religious activities; thirdly, by contributions to the cause by individual members.

The Relief Society as an organization is helping to spread the Gospel at home and abroad, both directly and indirectly, by actually presenting the Gospel to investigators and prospective investigators; and indirectly by unconsciously carrying on its regular every day work, which is attractive to everybody.

The Relief Society is a great human organization, which is known

and is operating both nationally and internationally. Its work is generally interesting—to students, to sociologists, to philosophers, to lay people. Its work is especially interesting today, for there has never been a time in the history of the world before when human welfare work has received so much attention. The science of human relations and social justice has come into its own. In the second place, the Relief Society gives its own members extensive opportunity for studying the Gospel, and also for practical religious demonstration through works. The welfare work is a demonstration of practical religion, and is in keeping with the teachings of the scripture.

Let us consider next what Relief Society women, as individuals, are doing and may do in the Gospel cause. Relief Society women, and L. D. S. women generally are bearing and bringing up the children, who form the great body of missionaries who carry the Gospel to the world. This is a great responsibility, and the better this work is done, the better the results. Every woman thrills with the thought of producing a son or a daughter who will carry the Gospel message.

One of the most effective things Relief Society women, and all L. D. S. women can do as individuals, is to live the Gospel in its entirety. It is a fine thing to teach the Gospel, and preach the Gospel, but it is better to live the Gospel, and this is much harder to do. *Example is always better than precept.*

I cannot think of a finer contribution Relief Society women can make to the Church than to conform in every particular to Church standards. If we will do this we will each be making one of the greatest possible individual contributions to the Church.

BISHOP DAVID A. SMITH

I AM here to bring greetings from the Presiding Bishopric, and to say that we know this phase of Church work is in good hands. We meet with your officers each week, go over matters that pertain to the work of the Relief Society, and harmonize this work between the Bishops of the wards, officers of the stakes, and the Relief Society sisters. I hope that you are having no trouble in your wards to meet with your Bishoprics and discuss the affairs of the ward as they come up for consideration.

We feel that the Relief Society organization of the Church is one of the most important we have. We could not get along without you, and this year in particular you are going to have a real burden, at least it may appear to be. Yet there is no such thing as a burden for Relief Society sisters, for you have been trained and the spirit which guides you in the work which you do, and helps you to perform the labors required of you, makes them not a burden, but a service rendered.

The Lord bless you my sisters in this great work in which you are engaged, this important work. May He shower His blessings upon you and strengthen and help you is my prayer, which I ask in the name of Jesus Christ, Amen.

The addresses of Elder Joseph Fielding Smith and of Mr. Newell W. Edson will appear in a later issue of the *Magazine*.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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EDITORIAL

Compensation

MANY people today are passing through their Garden of Gethsemane. They feel left alone; no one can tell them what to do.

Dividends have not been paid; banks have failed; many who thought themselves independent and that their money saved would give them plenty as long as they lived find themselves cramped for means for bare necessities; losses have been sustained until they wonder which way to turn; mortgages have been foreclosed. Many who have always been able to get work and who have never known the torture of long unemployment are today discouraged. They suffer because they have to take charity.

The leaders of the different nations ponder the situation and try to devise means of alleviation and cure. Various things are suggested, but so far permanent relief is not in sight.

Every calamity has some recompense and the unemployment and the financial stress through which people have passed and are now passing has brought many desirable things. Many who measured everything in terms of dollars and cents are finding they can live and even be happy on a fraction of what they formerly spent and feel grateful that they have what they have. Many who were ready to stop work at the stroke of the clock, not being willing to lift a finger after the working day was past, are now so glad to have work to do that they willingly work overtime. Many employees are more efficient than ever before because they fear losing their jobs. Many who would not consider working unless they could get a certain wage gladly take much less than what they formerly would demand. Many have shown a spirit of brotherhood,

in sharing what they have, planning for the well being of others.

So it does not seem too visionary to predict that out of this trying time the things of the spirit will come uppermost and the passing pleasures and satisfaction bought with money will be subordinated. Church attendance is increasing in many places and people are seeking after God. If it takes difficulty and suffering to bring people to a realization of their dependence on their Father, if it takes scourging to bring them to his house, there to worship, if it takes need to cause them to see that Mammon should not be their God, then the compensation for the suffering and anxiety is evident.

Hugh J. Cannon

OUR hearts go out in tender sympathy to the wife, children and other relatives who feel so keenly the death of Brother Hugh J. Cannon, son of President George Q. and Sarah Jenne Cannon and sister of our Board member, Rosannah C. Irvine. He was a loving husband and father. He and his wife Sarah Richards Cannon have understood and loved each other devotedly and it will be a source of comfort to her to know how much she encouraged and helped him in his work and how deeply he appreciated her.

Brother Cannon played an important part in furthering his Father's work and his loss will be felt very widely. From his young manhood he has been untiring in his Church service. He spent more than one-seventh of his life on foreign missions and when not abroad he was zealously laboring at home.

His passing is a great loss to the *Improvement Era,* for he was a safe, efficient editor. He had a native gift for clear, forceful writing. He understood the Gospel thoroughly and hence could quickly detect in manuscripts submitted to him anything that did not ring true to Gospel teaching. He was a valued member of the General Board of the Young Men's Mutual Improvement Association at the time of his death and his sage counsel will be missed by that body.

Brother Cannon was a lover of books. He had read widely and traveled extensively and was a most charming conversationalist. He was kind, tender, sympathetic. So quiet and unassuming was he that one had to know him well to realize the depth of his great soul. We fain would have had him tarry longer with us but counted by accomplishments he lived a long life and the memory of his fine personality will ever linger in our minds.

May the peace and comfort that only our Father can bestow be with his loved ones and may his children emulate his splendid example.

The Era's New Editor

WE congratulate the Era on securing the services of such an able editor as we are sure Harrison R. Merrill will prove to be. He is a gifted writer, carefully trained in his craft, a devoted member of the Church and a genial, courteous thoughtful gentleman.

We wish Brother Merrill every possible success in his editorship.

Lesson Department

Theology and Testimony

(First Week in January)

Select Readings: Second Nephi, chapters 9 to 11 and chapters 26 to 33, inclusive. Make notes of both the doctrines taught and the predictions.

The Book of Mormon—What the Nephite Record Says About God

It should be kept in mind all through this course that we are considering the *Book of Mormon* as a basis for a firm belief in the reality of the future world—the world to which we expect to go when we die. That is the theme of this course. If there is substantial ground for believing the Nephite Record to be of divine origin, then we can rely on what Joseph Smith says concerning Moroni and on what the *Book of Mormon* says about heaven.

The part of the present lesson in the general theme is to show, by a comparison of what is said in the Record about God with what was taught at the time the Prophet was engaged in translating the *Book of Mormon*, that he could not have got these ideas from the people by whom he was surrounded. Hence the question, Where did he get them?

Our first task, then, is to find out just what kind of Being God was, according to the thinking of the people of Joseph Smith's time, especially at the time he was engaged with the translation of the *Book of Mormon*.

Calvin was the founder of the Presbyterian church — one of the churches in Manchester and vicinity. This is what kind of God he worshiped: "Forever harassed by a dreadful tempest, they shall feel themselves torn asunder by an angry God, and broken by the weight of his hand, and transfixed and penetrated by mortal stings, terrified by the thunderbolt of God. So that to sink into any gulf would be more tolerable than to stand for a moment in these terrors." This was intended for the unrepentant sinner.

Another church in Manchester was the Methodist. Here is what its founder, John Wesley, said of the torments of sinners in hell: "Consider that all these torments of body and soul are without intermission. Be their suffering ever so extreme, there is no possibility of their fainting away, no, not for one moment. They are all eye, all ear, all sense. Every instant of their duration it may be said of their whole frame that they are 'trembling alive all o'er, and smart and agonize at every pore.' And of this duration there is no end. Neither the pain of body nor of soul is any nearer an end than it was millions of years ago."

As for the Baptist faith—another church mentioned by the Prophet as taking part in the revival—this is what the noted preacher, the Reverend Spurgeon, said long after Joseph Smith's time: which shows how little progress had been made in the Baptist view of God:

"When thou diest thy soul will be tormented alone; that will be a hell for it; but at the day of judg-

ment thy body will join thy soul, and then thou wilt have twin-hells, thy soul sweating drops of blood, and thy body suffused with agony. in fire exactly like that which we have on earth thy body will lie, asbestos-like forever unconsumed, all thy veins roads for the feet of Pain to tarvel on, every nerve a string on which the Devil shall forever play his diabolical tune of hell's unutterable lament."

When, therefore, Joseph Smith lived in Palmyra and Manchester, the kind of God he heard about from the preachers was what we would today call a monster, judged by his treatment of sinners. First, hell was a literal fire, like that on earth; second, into this lake of flames the sinner was thrown; third, the sinner suffered in both body and in soul; fourth, this suffering lasted forever, without hope of ending. Doubtless he heard even more lurid details than these—for there were plenty of them. Loyola, a Jesuit, taught that the fire in hell was "black" as well as very hot. That was, of course, earlier than the time of Joseph Smith, but there must have been echoes of this idea around Palmyra. Thomas Boston believed that God held "sinners with one hand over the pit of hell, while he tormented them with the other."

What kind of God would do these things? Certainly he had no kinship with the Man of Galilee, who healed people because he could not bear to see them suffer and who loved little children.

It is sometimes thought that such a conception of God was confined to a few. It was not. It was held by Christians everywhere in the world—all over America, in England, and on the continent of Europe. Fortunately the people, not even the ministers, acted upon these beliefs or there is no telling wha the world would have come to. Fo no doubt there were millions of me and women the world over wh would have hesitated to do what th God they worshiped was represente as doing. They had too much o a sense of mercy for that.

The God of the *Book of Mormo* is in striking contrast with the Go that Joseph Smith heard about whe he went to any of the churches i his neighborhood.

First of all, what kind of hell di the Nephites believe in; for that wi give us an idea of the character o their God.

Jacob, the brother of Nephi th First, probably says more than an other writer on this subject. H ideas are mainly in Chapter nin of Second Nephi.

"When all men shall have passe from this first death unto life, i somuch as they have become im mortal, they must appear before th judgment-seat of the Holy One o Israel; and then cometh the judg ment, and then must they be judge according to the holy judgment o God. They who are righteous sha be righteous still, and they who a filthy shall be filthy still. Wher fore, they who are filthy are th devil and his angels; and they sha go away into everlasting fire, pr pared for them, and their torment as a lake of fire and brimston whose flame ascendeth up forev and has no end."

Some very fundamental thin stand out in this remarkable cha ter:

(1) The basis of what will ha pen to us after the resurrection what we shall have done and be in this mortal life. The "righteou here will be righteous there; t "filthy" here will be filthy the

In other words the principle of cause and effect, instead of the notion of "rewards" and "punishment," will prevail in the next world.

But just who are the "righteous" here and who the "filthy" here? Everything hinges on that. Jacob says that the righteous here are they who have been baptized, who have faith, and who "endure to the end," and that the filthy are those who do not do these things. What he means by "enduring to the end" becomes evident from what he says later on about the murderer, the liar, the unvirtuous, and so on. The word "righteous" signifies conforming one's conduct to the divine standard of what is right and just.

(2) In order, however, to be classed as "righteous" or "filthy" one must know the law first and then choose whether or not he will obey it. That is what Jacob says. "Where there is no law given, there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him." This very considerably reduces the number of those who are "thrust down to hell."

(3) The hell of the *Book of Mormon,* though, is not a place of literal fire and brimstone, as the churches of Joseph Smith's time taught. It is *as* a lake of fire and brimstone —quite another thing entirely. We understand a new idea by associating it with what is already in our experience. Everybody knows what fire is and how painful it is. And so the Nephite writer uses fire as an illustration of how "awful" are the pains of hell. To be sure, he says these pains are endless. But Joseph Smith afterwards explained that 'Endless" is only another name for God. "It is not written," the revelation says, speaking of the sufferings of the condemned, "that there shall be no end to this torment, but it is written *endless torment.*" And another revelation to the Prophet says, "I am endless, and the punishment which is given from my hand is Endless punishment, for Endless is my name." The phrase in Jacob, "has no end," applies to the fire, not to the torment.

To sum up, then, the *Book of Mormon* idea of hell is this: Only those go there who have not lived up to the standard of the gospel as it was revealed to them, and the "torment" they receive there is proportionate to their degree of "filthiness" here.

Such a view represents God as a God of justice and mercy, not a God of revenge and cruelty. Moreover, He is reasonable as well, according to the highest standards we have acquired in life. Besides, God is not arbitrary in his dealings with his children. No sensible person, therefore, can object to the *Book of Mormon* idea of the character of God, as revealed in his treatment of the wicked in the hereafter.

And yet this high conception of God is advanced by a country youth, without education or training in theology, a youth who had been reared in the notions of hell and God that prevailed in his neighborhood and that we have already described.

Where did Joseph Smith get this idea?

But the *Book of Mormon* has some very positive ideas about the character of God.

The God of the Nephites was Jesus Christ. That is as clear as anything. Nothing can be clearer, in fact. Says Moroni, "This is a

choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all nations under heaven—if they will but serve *the God of the land, who is Jesus Christ.*" In addition, Christ is called "the Eternal God" (Preface), "the very eternal Father of heaven and earth" (Alma 11:39), "the Lord, the Redeemer, the Savior, and the mighty One of Israel" (I Nephi, 22:26). In at least one place he is called "the Father and the Son"—the "Father, because he was conceived by the power of God; and the Son, because of the flesh" (Mosiah 15:2-4).

Now, what kind of Being was Jesus Christ, according to the *Book of Mormon?*

In the Nephite Record the aspect of Christ that is most prominent, it would seem, is that expressed in the word "Savior." This idea, of course, lies at the basis of the Christian churches of the world, past and present; but there can be no doubt that the *Book of Mormon* writers give this word a depth and breadth not to be found in other Christian literature. "God so loved the world," says John (3:16, 17), "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

The *Book of Mormon* works out this thought concretely, and it does so in a way that can be grasped by the simplest mind. It works it out, too, in a larger way than is done in the *New Testament.*

To begin with, God is interested in the Chosen People, just as he is represented as being in the *Old* and the *New Testament.* He selected the Israelites through whom to instruct the world religiously. But he is interested in them more broadly than we would gather from the Hebrew writings. For the Lehites also were of the House of Israel and God is interested in them, too. They are the "Remnants," who have strayed, the "other sheep" of whom Jesus speaks. And through this "Remnant" God reveals his truth to the world—not only the world of ancient America, but the modern world as well. Thus there are two witnesses, instead of one.

There is something fine and big in the thought that God would reach out after the ancient inhabitants of this continent. It gives a larger view of Him; it furnishes us with an additional means by which to understand him; it helps us to see the cord that binds the human family into a more closely-knit group. For he is interested not only in that part of Israel that happened to find themselves in Palestine and other sections of the Old World, but in parts also that happen to have gone elsewhere. God's eye is on them all, wherever they may be.

That is not the whole story, however. God, according to the *Book of Mormon,* is likewise interested in the rest of mankind. Says the high-minded Alma, "The Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true." (Alma 29:8. Here is the universal interest of God expressed, probably, as it never has been anywhere else in religious literature. The saviorship of Jesus comes out here in a way that is incomparable. He is concerned in the salvation of all men. Not only so he provides the means for their development, each according to the

stage or degree of their understanding. This is God in history in a new sense. For, on this assumption, such leaders of thought as Plato among the Greek, Confucius among the Chinese, and Buddha among the East Indians are accounted for in the divine Providence.

Light also is thrown by the *Book of Mormon* writers on the manner in which the saviorship of Christ is manifested. It is through Love and Mercy as well as Justice, not whim, caprice, and the spirit of revenge.

First, the "plan" must be advertised. This involves man's intelligence. Some are not even capable of understanding its provisions. To these, men are "sent" who can speak to them in their own language and offer them such parts of the "plan" as they are able to comprehend. Alma's words on this point have already been quoted, and they apply here. And they will be held to what they can understand, just as those will be who are higher in the scale of culture. Every one will be held to what he is able to comprehend. The higher aspects of the "plan" have been revealed through the prophets, but especially in Jesus Christ.

And then there is the atonement of Christ, which applies to all. The basis of this is divine Love. God loved the world; Jesus loved the world. Besides, this love had to be "infinite" in order to be efficacious (II Nephi, 9:7, 21). How this Love is redemptive in its nature is perhaps better expressed in Third Nephi than even in the *New Testament*, especially from chapter eleven to the end. Some of the scenes depicted there are without parallel in history for tenderness, compassion, and divine love. The influence of them lasted for two hundred years among the Nephites.

In the Nephite Record, then, God is represented in what he says and in what he does with respect to man. There are no refined distinctions, such as you will find in the writings of modern theologians. As in the *Gospels* God is taken for granted. He is not defined. Besides, God's chief work, it seems, is to bring to pass the salvation of mankind.

Questions

1. Tell about the kind of God that was believed in by Joseph Smith's contemporaries. What did they teach concerning hell? Why should we go to their teachings about hell for a clue to his character?

2. Tell about the ideas of the *Book of Mormon* concerning hell. What differences do you find between the conception here and in Manchester a hundred years ago? What titles are given Christ in the Record? How is redemption wrought out?

3. Which of the two conceptions of God and the Hereafter should appeal the more to a modern? Why should it? What is the reason for the change in our outlook religiously from that of a hundred years ago?

4. Where, if not from God, could Joseph Smith have got his views about God and hell? How old was Joseph when the *Book of Mormon* was published? Pick out of your acquaintance a young man of that age, in order to ascertain his capabilities for original work like this.

Teachers' Topic

Watchword: "And into whatsoever house ye enter, first say, Peace be to this house."—Luke 10:5.

Text: "Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.

"Let our light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14-16.

The time was to come in the last days when darkness would cover the face of the earth as the waters cover the mighty deep, and gross darkness should cover the minds of the people. That time spoken of by Isaiah is here and has been for some time. There is need of light in the world today; light of an understanding between men and fellowmen; light of understanding between nations; light of love that will subdue hatred; light of faith that will dispel doubt, fear, and suspicion; light of the spirit of God that will cause man to focus his thoughts upon his divine origin and destiny.

"A light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;" Doctrine and Covenants 45:28. That light has come forth, and the Latter-day Saints have been preaching this gospel in the various nations of the earth for more than a century. They have placed a candle on a candlestick so it giveth light to all those who desire to see and hear the truth. Many hundreds and thousands of men and women are engaged in serving their fellowmen in spreading the light and truth of the gospel by redeeming their kindred dead, and in the work of the ministry at home.

There are many yet, however, that have not seen the light, and still others whose light is being dimmed by hiding it under a bushel by centering their hearts and minds on the material things of life. Jesus said, "I am the light of the world he that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12.

"And he that repents not, from him shall be taken even the light which he has received."—Doctrine and Covenants 1:33.

Relief Society women have many opportunities to do as the Savior admonished his disciples, to preach righteousness by example as well as by precept, by living a good life by raising their voices in love and kindness to those who are weak and discouraged, by bringing others in to the light and knowledge of the gospel. Many women in various occupations, and humble circumstances have "Let their light shine," that the world has been made better by their contribution. Are we finding those in our own communities who have set their light on a hill where it cannot and will not be hid.

"And again, verily I say unto you the coming of the Lord draweth nigh, and it overtaketh the world as a thief in the night—

"Therefore, gird up your loins that ye may be the children of light and that day shall not overtake you as a thief."—Doctrine and Covenants 106:4-5.

Literature

(Third Week in January)

RUSSIA

Russian literature, to the rest of the world, did not exist until the 19th century. It was then that the short story and the novel came into its own. Before this time Russian writers had drawn from Europe, now they turned to their own country. The result was that Russian stories became famous the world over, not only for art, but also for strength of purpose.

It must be remembered that the Russians have the melancholy temperament of the Slavs, the desire for introspection and understanding. In the 19th Century they had not been Westernized long. Not so many years before, as history goes, Peter had visited Europe and began his new civilization by commanding the men to cut off their sacred beards. It must be remembered, too, that the Russians, more than writers of any other country, sought to better conditions, to bring about sympathy and understanding for the great mass of downtrodden and disinherited people who made up her country. What may pass to the unexperienced reader as sordidness or unhealthy reading is to the Russian a cry for a better day and a hope for more understanding. The Russian, more than any of our writers, has tried to learn the ways of God and the meaning of life, and transmit them to his fellow men. If he writes a book where most of the characters kill themselves, it is his way of showing his protest against life as it is, and he always has at least one character who points the way to a better day.

There is not space to even give the high points in the history of the short story in Russia. All that can be said is that in the Russia of pre-revolutionary days, the short story began with Gogol and reached its perfection with Chekhov. Logically Chekhov would be the man to study in this lesson, but the story in the text, while it illustrates Chekhov's flawless style, is not typical of his subject matter. Instead Tolstoy, who was the greatest of the novelists, has been chosen. Only one writer of the 19th Century remains with us today, Maxim Gorky. He is immensely popular in America, but he does not possess the genius of Tolstoy or Chekhov.

Only one author's biography, that of Count Leo Tolstoy, will be discussed this month. Two stories other than Tolstoy's are listed for variety. Tolstoy is the obvious choice for many reasons: There will be few class members who do not know something of the man and his writings. He is accounted by most critics to be the greatest figure in Russian letters and to be one of the master writers of the world. And he is a man, the larger part of whose life was given to understanding and helping suffering people.

A Russian writer once said that in his country a story—"the most frivolous and insignificant form of literature"—became either rubbish or the voice of a leader heard throughout the empire. Too much of what we read in America is rubbish, but in Leo Tolstoy we find the voice of a leader. When he died in 1910 he was the acknowledged chief of men of letters throughout the world. At the same time he was one of the greatest teachers and reformers the world has ever known —and a man who could never sub-

due the artist in himself. These two elements were so strong in him that even though he tried to suppress his art because he thought it was defeating his highest powers, he could not do it. All his life he was more interested in people than he was in art. This characteristic, along with his great gift, gave him a strength that is seldom found.

It was his nature to look at things literally with little imagination. Readers will find few light touches in his writings, almost no humor, only life as Tolstoy saw it.

He was born of two ancient families of the high nobility, and his birthplace was the family home in a little village south of Moscow. The time was August 28, 1828. When he was quite young, both of his parents died. Even as a child he was introspective. He could not be happy without wondering why other people were unhappy. At five years of age he stated that life was a heavy task.

As a student he was not notable. He was a solitary boy, homely to the point of ugliness, and wanting to please. Because of his loneliness and his ugly face, he pretended to be a man of the town. For a time he led a foolish, dissipated life, but he never lost one redeeming quality —his utter sincerity.

He could always judge himself. "I am as low as any one can fall," he wrote. Then he went on to say that he lacked decision and energy, that he was ill tempered and licentious. After he passed his early youth, his religious beliefs came back to him and he started on the long quest for God. In 1855 there was war with Turkey and he went to the front as officer. He did not stay in the army long; he felt that war was defeating his purpose in life, but out of his experiences came a great book showing the horribl uselessness of war and the simple blind courage of the men wh fought it. The book is called "Se bastopol".

From Petersburg he returned t the peasants feeling that throug helping them he could develop him self and find the peace he strove for In 1862 he married a young girl Sophie Bers. It was almost an idea marriage. She was intelligent lovely, and thoroughly human. Th marriage was to be his salvation She was a true author's wife, tryin to shield his art from his religiou beliefs and his Utopian dreams which were ever present to threate his writing. More than this sh brought him a wealth of feminin understanding. He came to know women and to portray them as few men have done and for years sh was a valuable collaborator. On of his best characters, Natasha, i "War and Peace" was drawn fron her. And she well deserved thi honor. She copied Tolstoy's long masterpiece six times in longhand and her patience during its writin was inexhaustible. So for fourtee years Tolstoy lived in peace an security, and two of his greates novels were produced.

It would take too long to tell o the changes that came into his life After "Anna Karenina" he forsoo art until he was seventy years old when he wrote "The Resurrection, for a moral purpose. He studie and expounded religion, ethics an government; grew in disfavor wit the orthodox church, and was fina ly excommunicated. Neither h wife nor his family was in sym pathy with his religious beliefs, an he was too sincere to force them so he did not have their entire sup port in his struggles to help th peasantry. He felt entirely alon

f he had been a poor man he might ave been exiled to Siberia (he was n disfavor with the government lso), but because he was greater han any ruler, he was not touched.

There were times when he felt e could no longer remain with his vife, whom he still loved. Once e wrote her a letter telling her of is need to be alone, but he was oo old to do more than seal the etter. When he was eighty-two ears old, in a sudden moment of lespair, he left his home and died oon after. On his death bed he vept, not for himself, but for the nhappiness of the world.

As an old man he wrote, "We nust not go in search of one an- ther, but we must all search God. * * * You say, 'Together is easier.' What? To labor, to reap, yes. But o draw near to God—one can only lo so in isolation." All his life he truggled in isolation to find God, to nd an ideal that was always remote. t is said of him that he is as our onscience, saying what we all think, ut what we fear to see in ourselves.

Trying to give some insight into Tolstoy's writing is hard to do riefly. He was so much greater han the most of us, his understand- ng so profound. Up until his time Russian writers had done little with ealism. Tolstoy derided it in the French, yet he brought it into Rus- ia. He was what is termed a "na- uralist" also in that he refused to orce a story into a conclusion or a et form. It must go its way, just s it would in life. He had, too, he remarkable power of putting an rdinary man or woman into a book nd making them as real as if the eader knew them next door. Some- imes he erred in analyzing his char- cters, but they were so true that hey always righted themselves be- fore the story had moved far. With all his genius, he is conscious that he was never able to record the thing he was looking for, nor where he could find it, but he was always hoping that it would be found. The story in the text, "The Long Exile" shows this plainly.

"The Long Exile" is a story of social injustice with one main character, a man who was punished unjustly for another's crime and who fought to find God and peace in the face of great obstacles. It could have happened in no place save Russia. In reading it, it must be remembered that Tolstoy lived at a time when the majority of the Russians were poor and ignorant and had little thought of revolution or change from their situation. Being sent to Siberia was a common thing and a cruel thing, and often enough, if we are to believe Russian fiction, a person was an innocent victim. Tolstoy has used the device of a man wrongly punished to show the evils of the Russian criminal system and to expound his philosophy that a man, if he isolated himself, could conquer the passions of the baser self and come to some understanding of God.

The story is a simple one. A young merchant who once lived a riotous life, something in the way the author once had, was now happily married and respected. It was necessary for the young fellow to go to a fair to sell his goods, and on the way he stopped at an inn and visited with a fellow merchant. The fellow merchant was murdered for his roubles and the murderer evilly placed the knife in young Ivan Aksinov's bag. During the trial Ivan's wife came to visit him and instead of telling her husband that she had implicit faith in him, she asked him if he had not committed the murder.

Her lack of faith broke Ivan's spirit and he turned from men to God. "It seems that only God can know the truth; it is to Him alone that we must appeal and from Him alone expect mercy."

Twenty-six years passed in Siberia and Ivan was coming to certain peace and a belief that perhaps he had committed some sin for which he needed to be punished. One day a new prisoner came. He was the actual murderer; when Ivan learned the truth all his peace left him and he wished for revenge. He could not sleep or rest. An occasion came when revenge was placed in his hands, but in the last moment, he refused to take it. The murderer, for the first time, understood the mercy of God, and he tried to pay for his sin. It was too late. Ivan, once revenge passed from him, felt at rest with men and God, and did not want to leave the prison. Another writer might have given the old man a few years of happiness with his family, but Tolstoy, the naturalist and the realist, knew that the man could never be at one with society again.

The story is filled with bits of Russian life—the wife's superstition, the young merchant on his way to the fair; his stopping at the inn and then setting out in the early dawn; the troika with the tinkling bells; the simplicity of the merchant before the police; the ruthlessness of the officers; the Czar's non-action on the petition; the beating at the mines; the long years in Siberia. It made a good story to have the real murderer come to Siberia, and for a minor crime, but Tolstoy knew that it was life that the man should some time pay for his crime. It was characteristic of Tolstoy, too, that he should let the murderer feel God's love before h died.

This story should be studied mor for an understanding of Russia life and Tolstoy's philosophy tha for any technique. Draw from th class their understanding of Tolsto that they get from this story: Wha do they know of Tolstoy's religiou beliefs? Was he a true Christian Did he believe in punishment o in showing mercy? Did he believ that the Russian law was just an good? What did he hope to ac complish by this story? The stor has a strong moral purpose, but ha any of its art been sacrificed? Wha are the Russian traits and phase of Russian life that are found i this story? Could it have happene in America or England? Characte ize the main character of the story Is a common man made to live o paper? Show the changes that too place in him and what caused him t change? Defend Tolstoy's endin Picture what would have happene if he had lived to go back to h old home. If Tolstoy's purpose kept in mind this story, while it sad, need not have a depressin effect. Instead, the beautiful lesso that Tolstoy meant to teach ma be obtained from it.

There are two other stories, Kor lenko's "The Old Bell Ringer" an Puskin's "The Snow Storm" tha may be substituted for "The Lon Exile." The first is a story wit a religious theme, the story of a old man who opened his heart the beauty of life about him an tried to put it into the ringing the Easter bells. Puskin's story a love tale with some beauty, b it is not particularly characterist of Russia. It is a theme that w used in many countries and cou have happened many places.

Social Service

(Fourth Week in January)

PERSONALITY STUDY: CHANGING HABIT SYSTEMS

(Based on Overstreet's "Influencing Human Behavior," pp. 143-158)

The balance of our social service ssons this season will have to do ith very fundamental considera- ons. It will be our aim to increase ır ability to bring about changes persons that are relatively pro- ound and lasting. It is one thing erely to attract the favorable at- ntion of people, to carry on friend- relations with them, or even to use some temporary change in eir behavior. It is quite another ing to be an important factor in ally fostering valuable and more less permanent improvements your own or some other person- lity. Because this part of our ourse will require more detailed d careful study we shall take up nly one short chapter in our text r each of our future lessons.

When we speak of attempting to ange persons in fundamental ways e question nearly always arises s to the possibility of making such anges. Most often the problem is rgued around the general issue of e relative importance of physical eredity and environment. There re plenty of dogmatic partisans on oth sides of the fence. Usually eir arguments show so little re- ard for the need of defining the nportant terms used or for a itical examination of the *evidences* rought forward, that we are ac- ually misguided by what they say r left in confusion.

The so-called "heredity fiends" ave been especially active during e last decade or two. Formerly ey were quite content with repeat- g musty old cliches like, "Human ature never changes," "He's a chip from the old block and can't help but be that way," "You can't make a silk purse out of a sow's ear", etc. Recently they have seemed to talk more in terms of scientific findings. They have had a good deal to say about Mendel's law, about the investigations of the descendants of Jonathan Edwards, "Max Jukes", "Martin Kallikak", etc., and about what psychological tests are supposed to reveal as to one's inherited mental traits and abilities. Propagandists among them have even busied themselves with foisting on to the people half-baked programs for what they call "social betterment" or "race improvement" based upon mistaken notions about heredity.

No doubt there are many who under-rate very much the part played by heredity in human life and make foolish assumptions because of their distorted views. Like their opponents they often like to argue but as a rule they engage in but little organized propaganda.

What we need to do is to recognize that heredity and environment are only to be separated for purposes of discussion. Actually they are inseparable. They are not entities or forces and we must not be fooled in this regard by some of our convenient habits of speech. It will be well for us to read some of the recent careful discussions which recognize the complexity of the problem. It will be interesting to note how very differently the same facts are interpreted by different writers on this subject. We can get sufficient insight into the prob-

lem so that we can be on guard in the future against the extreme claims and the sentimental trash which we meet with so often.

As teachers and social workers we cannot afford to overlook whatever possibilities there are for making the world better by improving environmental conditions.

With regard to the effort-discouraging statement so often heard that "human nature never changes" we need to have an appreciation of the fact that at best this statement is only partly true. There may be some parts of our nature that are relatively unchangeable, but it is certain that other parts—equally as much to be included in human nature, if not more properly so—that are quite susceptible to change. We are ready to agree with Overstreet that, "it is not always easy to say precisely where the human nature that is unchangeable leaves off and the human nature that is changeable begins."

The author of our text also rightly insists that our insight into the nature and possibilities of human personality will be greatly improved by considering it as a large number of more or less unified habit-systems rather than as a mysterious and unanalyzable whole. The important "entering wedge" for the improvement of a personality is to diagnose some of the habit deficiencies and then proceed with the "comparatively simple step-by-step process of redirecting and remoulding specific systems of habits".

When some of our parents or grandparents embraced Mormonism, in some cases in middle life and in foreign lands, they were faced with the problem of making rather profound changes in their lives. Not only did they change their religious ideals and conduct in many ways, but some of them change political concepts and even thei manner of speech. This not onl furnishes us with evidence ot th possibility of making importar changes, but we can also learn fro such cases a good deal about ho such changes are made. Nearl always we can note a very stron inner desire to improve and a sub stitution of specific habits o thought and action for certain othe that had formerly been customar In our next lesson we shall conside in some detail just how we ma break old habits and form new one

A FEW OF THE POSSIBLE PROBLEMS FOR DISCUSSIO

1. *Environment* is defined as th sum of the various external cor ditions, influences, or forces whic surround an organism and to whic it responds so as actually to be a fected by them. *Heredity* may b defined as "the resemblance betwee an organism and its ancestors, in s far as this resemblance is not du to similarity of environment". Wha did you think about the claim tha the disease called rickets is primaril a matter of physical heredity? C bad environmental conditions What justification, if any, can b given for the statement that tw very constant companions, twins fo example, may yet be responding t very different environments? Ho would these facts complicate th study of human inheritance? I it is a fact that "pure lines of me do not exist" how does this furthe tend to complicate investigations o human heredity?

2. The improvements of civiliz tion which are transmitted fro generation to generation not b means of the physical germ plas but rather through the social m dium of communication has bee

ermed our *social inheritance*. One
vriter has described this as consist-
ig of five great spiritual posses-
ions of the race. First he mentions
ur scientific heritage—all that
cience has given mankind to make
s appreciate nature and to live well
nd comfortably. Second is the
terary inheritance—the languages
e need and the literature of the
orld. A third element mentioned
s our aesthetic inheritance, that
hich represents racial progress in
elation to the "beautiful, the pic-
uresque, and the sublime". Fourth
n the enumeration comes our *insti-
utional* inheritance, such things as
the right of private property, the
ommon law, the state, the church,
reedom of press, education", etc.
Not less important is our *religious*
nheritance with all that it may
ean for righteousness and the
ood life.

Discuss fully why social heredity
s so very important in human
evelopment.

3. Make the most significant
omment you can in relation to each
f the following quotations:

"It is * * * not the slums which make
um people, but slum people who make
e slums."—*A. E. Wiggam.*

"I would feel perfectly confident in
e ultimately favorable outcome of *care-
l* upbringing of a *healthy, well-formed*
aby born of a long line of crooks, mur-
erers, thieves, and prostitutes. Who has
ny evidence to the contrary?"—*J. B.
Vatson.*

"In preaching as they do, that like
roduces like, and that therefore superior
eople will have superior children and
nferior people inferior children, the
rthodox eugenists are going contrary to
e best established facts of genetical
ience, and are, in the long run, doing
eir cause harm."—*Raymond Pearl.*

"It becomes ludicrous when we see an
ducator taking credit to himself when
good result is demonstrated and then
falling back upon heredity to account for
all bad results."—*John J. B. Morgan.*

4. It has been said that mental traits, as such, are not biologically inherited. Read on this problem from such references as Encyclopedia Britannica articles on "heredity", "Eugenics", and "Mendelism"; Cameron "Viewpoints in Educational Psychology", pp. 105-126; Davies "New Age of Faith", pp. 134-163, 208-226; American Mercury, Vol. VI (1925) pp. 147-153 and Vol. XII (1927) pp. 257-266; and such other references as may be available and report your findings. Can you tell why the so-called Jukes-Edwards evidence has been challenged by some recent writers on this problem? How much, if any, is made of this "evidence" in the Britannica articles referred to above?

5. Answer as fully as you can the question: "What is one's human nature?" How does your answer affect the usual interpretation of the statement that human nature never changes?

6. Give from memory as many of the habit-systems mentioned by Overstreet as you can. Compile and read to the class a much longer list of your own.

7. Relate as well as you can the account of "waking up" Alice. Which paragraph in this account as quoted in our text do you regard as most significant? Why?

8. Discuss rather fully the following statement from Overstreet: "Most of us do not know how to observe character; and for that reason we are poor at reforming it." Summarize the constructive suggestions from this lesson which probably will help us with these two things.

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